For all life's tokens of Thy care, O Father, we render thanks. Thy love has soothed our hearts, Thy sympathy suaged our tears. Our joys have been countless. ℙ Enable us to be dependable friends. Teach us the art of healing gentleness. Smile through our eyes to give others hope. ℙ Calm us when impatience makes us stormy. Heal us when sickness shuts us in. Gladden us under the gloom of every cloud. ℙ We thank Thee that this is God's world. Supplant fear with faith. Cure worry through worship. Give health by happiness. Lead us all the days, O Elder Brother, to Thy glory. Amen.

Christian Reisner

THE BADGE OF ROYALTY

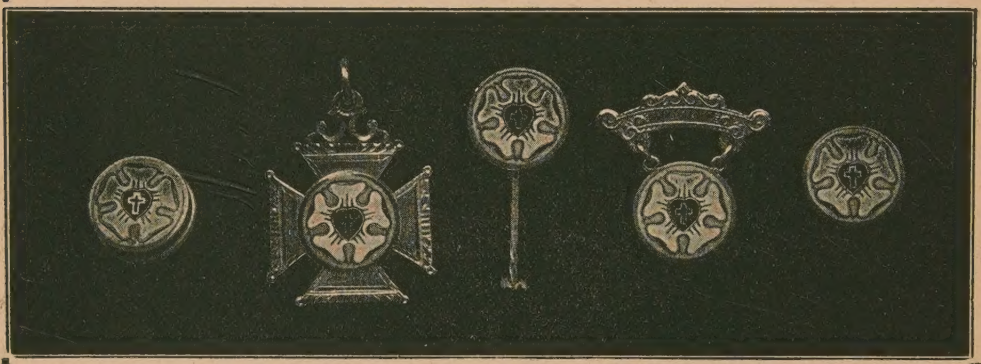
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button. Watch Charm. Stick Pin. Pin with Hanger. Pin Clasp.

THE ABOVE ARE EXACT SIZES AND STYLES OF BADGES

It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

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Of the Church - By the Church - For the Church

Luther League Review

Luther League of Wisconsin

Sixteenth Annual Convention at Waterloo, August 26, 27, 28, 1913

TRUE Wisconsin spirit marked this convention with its progressive motto looking into the future, "Lutheran Opportunity." What the convention lacked in numbers it more than made up in spirit and quality. Those participating on the program represented five synods. The Rev. C. P. Weiskotten, pastor of St. Paul's, Waterloo, and his active League provided hospitality that is seldom equalled. Convention visitors were: Rev. Dr. A. F. Elmquist, president of the Synod of the Northwest; Rev. W. C. Stump and Elsie J. Nygaard, Oshkosh; Eleonore M. Groff, Martha Hansen, Rev. Karl M. Chworowski, Madison; Mr. C. T. A. Anderson, Chicago; Rev. R. O. Petersen, Deerfield; Rev. Nathan Mattheis, Fennimore; Miss A. Johnson, Stoughton.

DELEGATES TO THE LUTHER LEAGUE OF WISCONSIN CONVENTION.

Tuesday Evening

The formal opening of the convention took place this evening in the beautiful auditorium of St. Paul's Church. The liturgical service was conducted by the Rev. Nathan Mattheis, of Fennimore. The convention sermon was preached by the Rev. William H. Hartman, president of the Evangelical Lutheran Synod of Northern Illinois. His text was taken from Acts 9:6 "Lord, what wilt thou have me to do." It was an interesting presentation and follows in part:

We are a mighty people; great in numbers, rich in possession of wealth and power. Kings and queens and learned men in abundance are ours. We have been and are giving the world its Protestant theology, and we preach the unsearchable riches of Christ in every clime in every tongue. I do not boast. I say it to emphasize the fact that, "To whom much is given, of him is much required." Should we make Paul's question our own, enforcing it with an earnest and determined purpose to discover the path of duty and to follow where it led? I believe we should see as never before that we are not only to preach in every clime, but to every creature as well.

What vistas of opportunity open before us as we contemplate that command of the Saviour. There is room for the exercise of all energy and ability in whatever form; room for those in high or humble station, rich or poor, learned or unlearned, men of every tribe and every tongue may choose each for himself,

and should he be uncertain as to method or work, the Lord will direct as surely as He led Paul on the Damascus way in answer to prayer.

Then, in words of cordial greeting, the pastor loci welcomed the assembled delegates. The Rev. L. W. Stickel, Platteville, president of the League, responded with the following address:

In grateful acknowledgment of the mercy and providence of our heavenly Father, we open this, the sixteenth convention of the Luther League of Wisconsin. Sensible of the benefits bestowed upon us from above through the past year, we pray that the presence of Him who filleth all things may be with us, and that He may lead us to do His will to His honor and glory.

Our theme is "Lutheran Opportunity." What a prospective this presents. What a wide range of thought it suggests! What limitless possibilities it depicts! Does it seem commonplace to tell you that the Lutheran Church, and the Luther League as a part of it, has exceptional opportunities before her? We have heard of them so frequently. Our pulpits have proclaimed them. Our church papers have expounded them. Our special agents and workers have pictured them to us in eloquent terms. But we hope that oft repetition may not have dulled the keenness of our appreciation. May we by the aid of the great Head of the Church have the prophet's vision to strengthen and lead us on to the realization of our most entrusiastic dreams.

The Luther League of Wisconsin is most favorably blessed in the almost fabulous possibilities before her. This State is a Lutheran State. More than one-tenth of the membership of our Church in the United States is domiciled on our territory. Here is a mighty Lutheran force, disorganized, provincial, seperatistic, individualistic, sceptic, and not infrequently hostile to each other. Here also is a vast army of ungathered souls, who by blood relations and early training are naturally inclined to our Church. But the ways of sin and indifference have found them out, and they go about without a spiritual shepherd.

Amid these conditions the Luther League of Wisconsin is providentially placed. With the endowments of youth, a living faith, and a splendid vision, she faces tasks which will lead her along the line of her original purposes and at the same time challenge her strength and courage. But conscious that we are not alone, "for they that be with us are more than they that be against us," we shall face our problems cheerfully and hopefully, knowing that our "labor is not in vain in the Lord."

But it is not for me at this time to present details. Those are to be developed in the papers and addresses on the program. But we do wish to call your attention to these things now, and to stir you up to a wakefulness which will be ready to grasp and assimilate that which is to be offered later.

I make no apologies for the frequent appearance of the name Lutheran upon the program. Sometimes persons have been inclined to find fault with us for our devotion to the name of the founder of our Church and the principles for which we stand. With all due recognition to others we consider the use of the name advised. We need to develop a Lutheran consciousness. We need to be conscious of our mission. God has placed us in this country for a purpose. He has placed us here for some of the very things that characterize us as Lutherans. Therefore when used in its best and broadest sense, we must not be ashamed of our name, but use it as one who is ready always to give a reason of the hope that is in you.

As the presiding officer of this body, I have very little to report. My relation to the local leagues of State has been very incidental. The official matters that have come to my notice have been few.

Last November, in company with four others from this State, I was privileged to represent this body at the international convention held in Albany, N. Y. I was present at all sessions and participated in the work of the convention as opportunity permitted. I wish at this time to thank this league for the privilege accorded me and especially for the financial assistance that was given me through your efforts. A detailed report of the convention will be given during the sessions of this convention.

On April 10, through the kind invitation of the pastor and league, I addressed the Luther League at Fennimore on the subject of the work of the Luther League.

At the business meeting following the address, the matter of affiliating with the State League was discussed and formal application for membership was made in due process of time. Their application has been placed in the hands of the executive committee, who recommend action by this body.

During the month of April I was notified by Mr. G. Rapps that the Milwaukee Leagues had reorganized the Milwaukee district. They held a successful rally on April 10, at which time Rev. J. F. Fedders, Litt. Secretary of Luther League of America, addressed them. Application for membership has been placed in the hands of the executive committee.

On August 16 last in company with Rev. Mr. Mattheis, of Fennimore, I visited the Young People's Society of the United Norwegian Lutheran Church in convention at Castle Rock, Grant County. My visit was partially in the interest of the student work at our normal school at Platteville and partly in the interests of this league. I presented the greetings of the Luther League of Wisconsin and extended an invitation to them to attend this convention.

I wish to offer a few recommendations as follows:

1. Inasmuch as the young people of the Lutheran Church in this State are divided into a number of synodical associations who know little of each other and are unacquainted with the work of the State League, I would recommend that we appoint fraternal delegates who shall be asked to visit the conventions of the District Leagues of the State and present to them our greetings and felicitations.

2. The Luther League Review demands our attention. This is the official organ for our work. It devotes its entire energy to the furtherance of our cause. It is our paper. Without it we lose greatly in the way of that which binds us together in the State and national work. The officers and committee in charge desire to make improvements and assure us that they will enlarge the paper as soon as the circulation increases sufficiently to justify it. May we not here pledge our loyalty to the Luther League Review, and add our united support to its progress. As a means to a practical step in this line I recommend that each league appoint a literature committee, whose duty it shall be to extend the circulation of the Review and also serve as a correspondence committee for the reporting of items of general interest to the news columns of the Review.

3. Resolutions have been passed by a number of bodies relative to the religious conditions in the normal schools of the State. There were petitions presented asking for a religious census of the students to be taken at the time of registration. To our knowledge nothing has been done by the regents. I, therefore, recommend that we take this matter up for action at the proper time.

In closing this report we wish to express our appreciation of the courtesy and assistance which we have received from the pastors and leagues.

Wednesday Morning

The devotional service was conducted by the Rev. John F. Fedders, of Racine, literature secretary of the Luther League of America. He developed the theme "Co-workers With God" in his address. The business session opened with the report of the credential committee and after its adoption the delegates were seated. The application of the League at Fennimore was received and accepted. The District League of Milwaukee was also received into the State League. The president's report and that of the treasurer were both read and referred to the proper committees. The business session closed with the reception of the report of the extension committee.

The first paper of the morning—by Miss

Harriet Sperling, Milwaukee—was a masterpiece and follows in full:

We are living today in a doubting age. But it is not therefore an age to be despised or despaired of, it is a hopeful, earnest age, an age of generous feeling and noble action. What it needs is a clear answer to its doubt and a remedy for its sadness. This answer and this remedy are found in the person of Jesus Christ. Those who will receive His teachings shall find His words a fountain of living waters springing up within them unto everlasting life. It is not to be supposed that anyone can write or speak so as to make everybody perceive and accept this truth. All human preaching comes far short of the fullness of the Gospel. Even while Christ was on earth there were many who doubted and held fast to their doubts. But the most helpful and convincing message for a doubtful age is that which centers in His person and seeks to make Him evident as the final revelation of God. Christ is a real person, Christ is God manifest in the flesh. The life which Christ lived on earth was a veritable human life. The person who lived it was the Son of God. But in order to live that human life He had to become man, not in a dramatic sense, but actually and entirely. He was subject to ignorance, weakness and temptation even as we are. The only point of difference between Him and us is that we sin, but He sinned not. The Godhood that was in Him was such as manhood is capable of receiving. There is no evidence in His life or His character of the omniscience, omnipresence and omnipotence that would have separated Him from us. His existence among men was simply the Human life of God. Jesus is the superlative revelation of God to man. Believing in Him and appreciating and entering into what God has given us in and through Him, we become "children of light," assured in divine knowledge, lifted out of the doubts and uncertainties of unaided natural reason and the citizens of a new world of thought, comfort, experience and hope.

Whatever men may think of Christ, or in whatever way they may attempt to dispose of the story of Jesus, one thing must necessarily be admitted by all —namely, that out of Him and His story has come a vast train of historical facts and results now potently present in the world, and designated by the word Christianity. No matter how men endeavor to explain who or what Christ was or is, it still remains true that the being of Christianity is due to Christ and that it lives and moves and has its being in and from Him. From the very beginning the characteristic of Christians was that they worshipfully called upon the name of the Lord Jesus. The heathen Pliny described them as people who assembled in the early morning to sing hymns to Christ as God. Christianity is the worship and service of Jesus as the Son of God and only Mediator between God and man. He therefore is the Essence, Maker and Life of Christianity, and no man can separate between it and Him.

This one fact sets forth Jesus as undeniably the greatest and most powerful personality in history, the center of the mightiest and divinest forces that ever penetrated the spirit or ruled the thinking and activities of man, the source of the moral, civilizing and beneficent influences that ever affected the condition and career of our race. As proof of this hear what the coldest critics have to say about Christ. Even they confess to a wonderful fascination and commanding power in the records which tell of Him. Rousseau contrasts Him with Socrates and said that if Socrates died like a philosopher, Christ died like a God. Goethe considered progress possible in every direction except in the moral majesty and spiritual perfection exhibited in the portrait of Jesus. Schiller regarded Christ as incarnate holiness and His religion in its purest forms as an embodiment of the holy. Straus eulogizes Him as the supreme religious genius of time, who created and impersonated the ideal perfection of religion. Regan pronounces Jesus worthy of rank among the worshipful and assigns to Him the unique honor of having founded a true religiousness which other men at best can only accept and continue. All the cycle of thinkers made Christ the last problem of their philosophies, considering the explanation of Him the only proper explanation of religion, man, mind and history. This also necessarily carries with it the historic reality of the story of Jesus. A power so immense and imperishable as to be the creator and life of Christianity and so impressive even upon the best and most skeptical thinkers, could never have been mythical and unreal in its root or unrighteous in its character and origin. Christ must have been a real Person, such as the Gospels represent Him, or he could not possibly have been the origin of all that is best and noblest in man and in the history of the last eighteen hundred years. How did Christ come to be such a powerful factor in human thinking and condition? Not by means of the sword, not by worldly riches, political authority, culture, dignity. But first of all He gave to the world a new idea of God. No teaching or teacher ever gave such a showing of God as that furnished by Christ. He created the whole Christian thought of God—not as a stern power too vast to praise, without ear for prayer or heart for sympathy or arm to save, but as a spirit of eternal Love, answering best to the name of Father—whom we can approach and ask for forgiveness, whom we can pray to and look to as a guide. The real depths of divine Fatherhood were never laid open to the view of man except in the person, mission and teachings of Jesus, coming into the world as the eternal outbirth of the Father to seek and save lost man and showing in His whole history the inexhaustible love of the Father, there bursts out from Him a new light upon all things.

We also have in Christ a new and mighty revelation concerning man. To know what is perfect humanity, we need look no farther than Jesus. In Him was lived the highest and completest model of universal man. In His life all righteousness was personalized. He was truth, love, purity, devotion, faith and hope. He rendered perfect obedience as the Son of God. He came to do the will of the Father and He did it even through suffering and death. He lived and died in the service of our race and His devotion to human good was as particular as it was universal, embracing all men of all classes and each individual as all together. He exemplified the spirit of universal human brotherhood. The age of humanity began with Christ and with this came the revelation of a new power for the spiritual regeneration and renewal of man to create out of humanity a new kingdom. Christ himself was the new creating word. For this He came and taught, died and rose again and sent the Holy Ghost and commissioned His ministers and appointed His ordinances. The same have proved efficient wherever and whenever hearts have been open to receive the presentation, and as a result a veritable kingdom of heaven and city of God has grown up in the world. The beginning was very humble and very small. Christ himself was poor and friendless, born in a stable, reared in a lowly tradesman's home —without earthly patronage. He called a few men whom the world despised and made of these the heralds of a new faith and builders of a new humanity. Let us see what has actually come into the life, history and condition of the world by means of the men whom Jesus called and equipped as His ambassadors. Let us suppose that Christ were entirely dropped out of history with all the historic personages He has called and all that has been wrought by them upon the generations of mankind. What today would be the result? No man in the ancient world, regardless of his position in life, whether poet, statesman, warrior or philosopher, did as much to create the higher elements of our civilization as Peter, John and Paul—men despised and obscure until touched by the hand of Christ. Take the sixteenth century—the century which laid the foundation of our freedom, the duty of intelligence to seek and know God and His truth for itself. What made this century so conspicuous in the bringing forth of conditions which have affected our present era? Not Leo X, Charles V, Francis I, Henry VII—the age owed little to these men. The mightiest maker of that period was the monk of Wittenberg, whose soul God opened to His everlasting truth, who dared to stand firm upon it against popes, emperors and kings. Along with his occur such names as those of Melanchthon, Zwingli, Calvin and John Knox. These and those who stood with them made the sixteenth century. But who made the men? Abolish these men and the sixteenth century loses all its significance—abolish Christ and you abolish these men. Abolish Christ and you remove the source of all Christian personalities and ideas and leave man to go his own blind way, ungladdened by faith in Heaven, uncheered by the hope of a redeemed humanity.

Christ has authenticated a written revelation for the guidance of all who desire a right knowledge of Him. He Himself wrote no books. He dictated a model of prayer, instituted two simple ordinances and appointed

the preaching of the truths concerning Him to all nations.

The Jewish people had a collection of sacred books, now known as the Old Testament, which they held to be from God. These holy books Christ authenticated as indeed what they claimed to be and what ancient prophets held them to be. We need no other evidence of the sacred authority of the Jewish Scriptures than the attestation which Jesus has given them. He quoted from them as witnesses to the truth of God. He directed the Jews to these books, saying: "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me."

Jesus authenticated the New Testament as well as the Old—the one was the inspired record of what had been and was to be and the other as the inspired record of what came to pass in the fulfilment of the Old. The revelation in and through Jesus Christ embraces all that is written in our holy books, of which He is the chief substance and the perpetual theme.

The coming of the Christ made new all man's views of God and all the relations between the two. A zone of new light has pushed its way around the earth since Jesus wore its elements upon Him. Millions of souls now exclaim: "We love Him because He first loved us." Old things pass away and all things become new. God no terror now but a good and tender Father, the future no horror of great darkness, but a blessed home of light, man not an enemy, but a brother—salvation a reality—these are some of the possessions brought by Him who manifested the Father's name to the men given Him out of the world. Shall we then disown the Christ? "No." For He alone is our salvation. He is the same yesterday, today and forever. What He was to our fathers, He is now to us and will be to the children from generation to generation.

This age of doubt, with its discontent, sadness, moral inconsistencies and fine enthusiasms brings the preacher who is earnest and alive face to face with a most important question. What can he do to meet the demands of such a time as this? First of all, as a man—it is necessary for him to lead a clean, steadfast, useful life, full of sincerity and lifted far above selfishness. Never has there been a time when character and conduct counted for more than they do today. A life on a high level, yet full of sympathy for all life on its lowest level, is the first debt to fellow men in this age. But beyond this there is something specific which conditions today demand. Today we want some distinct and definite message which is to be clearly formed in thought and feeling as the guiding force in all efforts to realize the aspiration of the present age.

A starting point for faith is the first necessity. It may be but a foothold, but we must have it. A living, active power of faith exists in every human being. But to awaken and call it forth into action we need a gospel—a pure gospel, a message which is a force to quicken and stir the soul and bring forth this power of faith. Some men have had such a gospel without being finished and systematic theologians. St. Paul, St. Peter and St. John had it. In different ages and under different conditions these preachers had the primal message which moves men to believe. In our own day a like message has been proclaimed with Power. The many preachers are unlike in dress, manner and language. One thing only is the same in all and that is the source of their power. Their central message is the Gospel of Jesus of Nazareth. This is pre-eminently the Gospel for an age of doubt.

The Gospel meets the needs of the present time because it is a Gospel of fact. It is the same yesterday, today and tomorrow. It was what it is when its organs were of a different shape and consisted of different matter from their present shape and matter. It will be what it is when they have gone through other changes. Now in an age that is characterized, as some German writer has said, "by a hunger" for facts, the Gospel of a person ought to have a peculiar power because it is a factoral gospel. Here is a fact, a personality, real and imperishable. It is someone who was born and lived among men. A real Christ appeared in the world and created Christianity.

The second quality of this Gospel, which is fitted to meet the demands of this doubting age, is that it is a Gospel of force. If it is true that a person is a fact it is also true that a person is a force. The world moves by personality. Truth is mighty and must prevail, but it never does prevail—until it gets incarnated in a personality. The force of Christianity, that which made it move and lent it power to move the world, is the Person at the heart of it. The fount and origin of its power was and continues to be the person, Christ. The secret of His ministry is here evident—He Himself was the central word of His own preaching. He asked men simply to believe in Him, to love Him, to follow Him. He offered to all a living person. His universal invitations is, "Come unto Me, all ye that labor and are heavy laden and I will give you rest." The name of Christ was magical, not as a secret incantation, but as the sign of a real person known and loved. It was a charm which drew men to Christianity. Fidelity to His name was the crown of Christian martyrdom.

The potency of Christian preaching comes from and is measured by the clearness of the light which it throws upon the personality of Jesus. The force of the work to enlighten and uplift depends upon the simplicity and reality with which it reveals the person of Jesus to the hearts of men.

A mystery surrounded Jesus of Nazareth in His earthly life. All who came in contact with Him felt it. In His presence faith in the invisible, in the soul, in future life, in God, revived and came forth. Hypocrisy was silenced, but sincere piety found a voice and prayed. It was not merely what He said to me, but it was something in Himself which did this. Where he came a spiritual spring flowed over the land of the inner life. Faith grew in the warmth that streamed from Him. Men became conscious of something for better than their best in His company. If they yielded to that influence it lifted and moved their thoughts inevitably upward. It was not merely what He told them, but what they saw. "The word was made flesh and dwelt among us and we behold His glory, the glory as of the only begotten of the Father, full of grace and truth."

The highest type of human piety has never been reached among men without repentance and self-abasement. But Jesus never repented, never abased Himself in shame and sorrow before God, never asked for pardon and mercy. Moral perfection of this kind is not only without a parallel, it is also without an approach. Men have never attained to it.

Christ suffered with sinners and even while He suffered He delivered them from the sharpest of all pains—the pain of conscious and unpardonable evil. He died for sinners, according to His own word and ever since His cross has been the sign of rescue for humanity.

If ever we ourselves become afraid of our own task and shrink from it, if we question whether a Gospel so simple, so absolute, as that which is committed to us can find acceptance in such a world, at such a time as this, be sure it is because we have gotten out of fellowship with Him who is our Peace and our Hope, our Light and our Strength. A Christless man can never preach Christ. Peace we must have before we can have power. Let us return in prayer, in meditation, in trust, in faithful simple-hearted obedience to Him who is the only center of Peace because He is the only source of authority.

The paper was discussed by Rev. Dr. W. K. Frick, of Milwaukee; Rev. W. C. Stump, of Oshkosh; Rev. H. K. Gebhardt, of Kenosha; Rev. J. F. Fedders, of Racine, and Rev. C. P. Weiskatter, of Waterloo.

The second paper was read by Miss Minnie Rasmussen, Oshkosh, on "The League's Message To Its Own Members." The paper included in part:

A true Luther Leaguer is one who is active in the salvation of human souls, one who feels that he is his brother's keeper.

We have great opportunities before us, but to develop these requires service, sacrifice and a realization that an individual responsibility rests upon us, as Luther Leaguers.

In this field of manifold service through which we are spiritually developed, we must not forget the duty that lies nearest us. We should be loyal helpers to our pastor and the congregation.

The Luther League is part of the Church, not a separate organization; it is to do whatever real work there is to be done there.

Her founders intended it should be for loyalty to

the Church; it should be a preparatory school after confirmation for active members in the future Church.

Very often the newly confirmed think that confirmation is the end of their Christian education, but it is only the beginning, it is a foundation on which to build.

Loyalty to our League and our Church should be part of our work in bringing new members and the newly confirmed into our fold. Then give them the right of fellowship and a work of sympathy.

If we want them interested in us, or what we are trying to do, we must manifest a real interest in them.

Each one should be made to feel he or she has some active duty to perform as a League member. In our devotional meetings many may feel their inability to take part in preparing a topic or reading it. They should be encouraged and when they have tried it once or twice may show forth the possibilities there are in them.

The topics wherever used will promote the heart culture for which our Church stands. You will learn to love your Bible more, and apply its teachings to your own lives and also to the lives of others. You will learn how scriptural are the doctrines of your Church and love her more because she is so securely planted in God's Holy Word.

Let us study the problems that confront our Church. The church of the future will be composed of the young people of today.

But should it be they haven't ability to prepare a topic as they should like to, maybe in some other way they would be a great help, and sometimes silence is golden, with just the person there to help encourage others to come.

Plan for the growth as well as the usefulness of your League.

Also good words set to good music will liven a meeting. It may be a member, when called upon for a musical selection, may feel they can be of use in this way for the upbuilding of their League.

Nowhere is it easier to bring forth those hidden powers of our young people than in a rightly conducted League meeting.

It means preparation and courage to arise before a number of one's associates and take some part in the meeting, whether by reading the Bible, offering a prayer, or making a few remarks, but these efforts help to make the meeting more interesting and of greater importance to the individual. He is being strengthened in mind and soul. Also education along social lines should be thought of. It takes courage and tact to speak to strangers and make them feel they are not strangers. To make one's self agreeable to all whom one meets is truly an education, and one which we can pursue with much profit at our social meetings.

The advantage of the social side and the Christian fellowship, which our League offers to its members, will strengthen spiritually the new members.

There is a tendency among some at the present time to make the League a social organization instead of devotional and spiritual. We should try to guard against this.

No League need despair of success if there are enough young Christians who are devoted to their Church and her welfare, and when each Leaguer feels that he or she must be present to make it a success then will the League see good results.

Where there are active, efficient and capable officers, there will be a live interested active membership.

A bad leader says "Go on, boys." A good leader says "Come on, boys." Let us see that our leader says "Come on."

If the leader is worthy, many will look to this person as a good example and follow.

The leader to get the most out of a meeting, because he has put the most time into it and preparation for it.

From any meeting, the amount that we take away depends upon the measure we have brought with us. The greatest benefits derived are to those who have put some study on the subject and who take some part in the meeting. Sometimes after studying a topic interest is aroused which causes one to continue the study of the subject still further, and every such study is developing the individual's mind.

Successful meetings must have motion, action, promptness and a thoroughly prepared program. Frequent changes in the way of conducting meetings is well for it and arouses interest.

We must feel that our Luther League is capable of doing as much good for each of us as any organization to which we may give our time and money and far more worthy.

We should try to encourage our young people for the ministry of mercies, the young men for the ministry and our young women for missionaries, also for home mission work and the Sunday-school. Our Church is a holy institution and has a right to demand our service as well as should our country when it calls for volunteers to fight for her cause.

Our aim should be to furnish our young folks, by work, for work in the vineyard of Our Maker, and if we are to have active workers in the future, it is of the most importance to give the beginners of a Christian life some definite work to perform.

The League not only stands for Church loyalty, but also for piety. Faithfulness to our God and fearlessness in the performance of duty as a Christian. Faithfulness has been one of the characteristics of all the Godly men of Holy Writ. Every Christian is a steward and it is required of a steward that they be found faithful.

We as a Luther League should realize what a great and grand privilege accompanies genuine Christian service in our Church and in the helping of saving souls. All things work together for good to them that love God. The Luther League should be about their Father's business.

We should speak well of our meetings and attract others to it by our praise, for a League will be just what the individual member makes it.

If we do not put our whole heart into the work we cannot expect to accomplish much good. There are many things we should guard against at the present time, such as worldliness, greed, materialism, sects fads, heresies, selfish pride, love of pleasure and all other things that tend to turn us from the right way.

Our young people are so easily influenced, and it is a matter of great importance that we study the things that should keep us pure in heart and in the way God would have us go as a Christian League.

If we are a working and praying League, success will crown our efforts, so let use pray and work and be a blessing in every way we can to our Church and pastor, and it will prove a greater blessing to ourselves.

Let us put our shoulder to the wheel and do well the part we are called upon to do.

After enthusiastic discussion of this paper the president appointed the following committees: Nomination, Rev. W. K. Frick, D.D., Jennie Halvorsen, Harriet Sperling, Ewald Moerke, Minnie Rasmussen; resolutions, Rev. H. K. Gebhardt, Rev. W. C. Stump, Mr. Carl Brechler, Miss Doris Rowe, Miss Fox; Auditing, Mr. A. T. Rehorst, Mr. Doeringfeldt, Miss D. Rasmussen; press, Rev. J. F. Fedders, Mr. Raymond Fox, Mr. Neustaedter, Mr. F. R. Webber, Mr. Ewald Moerke.

An invitation was then read which the congregation at Marshall extended to the convention—that the Thursday afternoon session be held at their mission church. The invitation was accepted and arrangements for transportation were made.

Wednesday Afternoon

After a song service conducted by Mr. F. R. Webber, of La Crosse, Rev. Gebhardt offered prayer and the regular business session followed. The following officers were elected for the new term: President, Rev. L. W. Steckel, Platteville; corresponding secretary, Miss Anna Hinn, Fennimore; recording secretary, Mr. Ewald Moerke, Madison; treasurer,

Miss Jennie Outmans, La Crosse; executive committee (new member), Miss L. Erickson.

The first paper of the afternoon was an adaptation from the LUTHER LEAGUE REVIEW, "Childhood In Its Treatment," and was read by Miss Elsie Nygaard, of Oshkosh. A discussion on Junior Leagues followed by Dr. W. K. Frick and Rev. L. W. Steckel. A second paper from the REVIEW, "Service Within the Congregation," was read by Mr. C. Breckler, of Fennimore. Rev. Karl M. Chorowski, of the University of Wisconsin, led in the active discussion which resulted. After a violin solo, "Melody in F" (E. Moerke), the convention picture was taken. Dr. W. K. Frick, the "Bishop of Wisconsin," whose name is connected with so many interests in the Lutheran Church, lectured to the convention on "Lutheran Institutions and Home Missions," using the Home Mission exhibit for concrete presentation. This closed the afternoon session.

Wednesday Evening

Rev. Dr. Frick conducted the vesper service. Mrs. Frederick Werner, of Waterloo, sang a solo. The theme for the whole service was, "The Lutheran Church in the World." Rev. William C. Stump, Oshkosh, spoke on "The Lutheran Church in the Orient." He said in part:

Twenty minutes is a very short time in which to meet all of our Lutheran friends in the Orient. Had we an airship at our command we might manage a hurried bird's eye view, and become slightly acquainted with our work in these interesting far-away countries. Lacking this, we must resort to pen and ink, and you will pardon if, in order to cover the subject we proceed rather rapidly and quote the statistics and facts to a great extent. So, in imagination, let us fly across the Pacific and land first in the Sunrise Kingdom, that small yet powerful country, Japan, the recognized leader of the Far East. It is now an established fact that as Japan goes, so will all the oriental countries go. The question is, what will Japan's religion be in the future? Fifty years ago it was a country with closed doors, controlled by Buddhism, Confucianism, Shintoism and numberless lesser religions. Today we enter a country that has caught the spirit of the West, appropriated the best fruits of its culture and which is constantly seeking to be abreast of all the progress of modern times, an energetic, ambitious, resourceful, aggressive people, whose eyes are intently fixed on the future, whose outlook reaches far beyond the limits of their own islands, and who know how to utilize and assimilate what other nations have learned and gained. Today our missionaries will be met by all the weapone of scepticism, agnosticism, anti-Christianity and atheism, which Europe and America have forged. We are entering a land in which the preaching of Christ is rarely heard, but where it is not violently opposed. The Bible is the best selling book in Japan, but has by no means been accepted as the only source and standard for religious life. The great question before us is, how is our Lutheran Church meeting this situation? We find the General Council, the United Synod South and the American Danish Synod working hand in hand upon the Island of Kinshu. The first Lutheran missionaries were sent by the U. S. S. in 1892, and started work in the city of Saga. It is now supporting five of the nine missionaries on the field, the General Council and the Danish Church two each. The workers from the three bodies are so closely associated that one treasurer handles all the mission funds. There are eight native evangelists, four churches, twelve preaching places, three kindergartens, the one in Saga having property owned by the mission. There are fifteen Sunday-schools with about 700 in attendance. A monthly church paper is published, with a circulation of 1,500 copies. About 600 persons have been received into the Lutheran Church of Japan by baptism. The policy of the mission is to train native workers right on the field. The Lutheran school for Christian workers is located at Kiummuntio and has property which cost over $55,000. The school has a capacity of 500 students, 100 of whom are to be admitted each year until the school is full. When the school was opened in April, 1911, instead of 100 applying, 228 applications were received, and 122 admitted. In April 1912, 275 applied and only ninety-six could be admitted. The faculty is composed of seventeen native instructors and three professors from the mission, namely, Prof. E. T. Horn, of the General Council, who teaches English; Prof. Winthe, of the Danish Church, theology, and Rev. Brown, of the United Synod South, theology and English. An imperative need is a theological hall. (There are eight students in the theological department.) Not one of these boys is studying theology because he has a saintly mother, or because his father is a minister, but through personal conviction, and many had a hard fight to get to the school. During the summer of 1912 all were out doing evangelistic work, and most of them gave promise of becoming earnest, excellent workers. A Christian helper from this school has been assisting Rev. Frisby Smith, at Tokio, where our General Council has rented a building containing a large hall for public services, and smaller rooms which are rented to Japanese Lutheran students.

The ranks of our missionaries have been sadly depleted during the past year. Rev. and Mrs. Miller, of the United Synod South, have been compelled by illness to return to America. Rev. and Mrs. Smith are here now, but will return in the fall, under the General Council Board. Rev. and Mrs. Sippard are returning on furlough next month, on account of illness. The work in Saga will suffer a great loss during their absence, especially the kindergarten work of Mrs. Sippard, who opened the first Christian kindergarten in Japan. The prayers of the Church are solicited for her speedy recovery. This leaves Rev. and Mrs. Horn (General Council), Rev. and Mrs. Nielson (Danish), Rev. and Mrs. Winthe (Danish), Rev. and Mrs. Brown (United Synod South) and Revs. Stirewalt and Hepner on the field. Who will go to fill up the ranks? The harvest is ripe, the laborers are few.

Now let us hurry across the Japan Sea and enter the world's newest republic—China. In area China would spread over two-thirds of the United States. In population it numbers one-fourth of the human race. There are three principal religions to overcome. Confucianism, Buddahism and Taoism. As early as the sixteenth century Christian missionaries entered China. In 1288 the Roman Catholics sent their first missionaries and carried on their work for nearly five hundred years, until they were expelled by edict. There are traces of missionary work done by the Danes in the seventeenth century, but Dr. Frederick Guetzlaff, who entered China in 1831, is usually regarded as the pioneer Lutheran missionary in China. There are now twenty-seven Lutheran societies doing work in China, having an ordained ministry of 229, and a membership of nearly 30,000.

The forces are strong, but they are still far from adequate. Bishop Bashford says that the greatest compliment ever paid to the United States in its history was when 400,000,000 people accepted its form of government as their model. America has gained the confidence of the Chinese by refusing to participate in the opium traffic or cooly traffic or to encroach on Chinese territory. What will America do with this confidence? What will the Lutheran Church do? God is melting China. In this day of wonderful plasticity will we do our part to mold the new China into a nation whose God is the Lord? No such opportunity is likely to confront the Christian Church till the day of judgment. Now is the day om unparalleled opportunity in China for which four thousand years have waited. While China is changing, she needs the unchanging Christian. Will the Luther League of America help to take her that unchanging Christ?

The president of the Synod of the Northwest, Rev. A. F. Elmquist, Ph.D., presented in a forceful manner "The Lutheran Church in the Occident." Since the address was not in manuscript it can not be reported. He showed the vast opportunities of the church and the great responsibilities we have in spreading the "Faith of the fathers in the language of the children." Dr. Draper, of Waterloo, rendered an excellent vocal solo, and then with the closing vesper service the session came to an end.

Thursday Morning

The devotional service and sermon was in charge of Rev. Nathan Mattheis, of Fennimore. The theme of the discourse was, "By the Grace of God." The business session began with the seating of the newly elected officers. The report of the committee on resolutions was adopted.

The report of the executive committee covering the National League's financial recommendation and the Mt. Horeb League was adopted. The committee on resolutions then offered an item of appreciation to the local church with its League for the cordial treatment given all the delegates to the convention. The Rev. Peterson, of Deerfield, was given the privilege of the floor. Two papers were read and discussed, the first by Miss Lilla Erickson, of Stoughton, and the second by the Rev. H. K. Gebhardt, of Kenosha, the subject of the latter being, "The League and Affairs of State." The conveyances for the Marshall trip were in waiting and the convention adjourned for its session at this newest of Wisconsin missions.

Thursday Afternoon

After a bountiful country-style dinner and a tour of historical points of interest the afternoon session began. Rev. Gebhardt conducted a devotional song service. Mr. Ewald Moerke played a violin solo; Miss V. Gibbs gave a reading, and Miss Ada Miller closed with a violin selection.

Mr. Fried, of Beloit, took the chair while Rev. L. W. Steckel read the report of the delegates to the National Convention at Albany. The report is as follows:

The tenth biennial convention of the Luther League of America was held in St. John's Evangelical Lutheran Church, Albany, N. Y., November 12, 13 and 14, 1912. The convention theme was "Creed and Flag."

The first session was held on Tuesday evening in St. John's Church. The pastor of the church and the Mayor of the city through his counsel welcomed the Leaguers to the city. The response was given by Mr. E. F. Eilert. The keynote was sounded by the Rev. J. Frey, D.D., of Mt. Airy, Philadelphia, Pa. An informal reception followed. The reports of officers gave abundant evidence of the flourishing condition of the League.

Greetings were sent to the Luther League of the Augustana Synod, which was in session at Des Moines. Greetings were received from W. A. F. Ekengren, Minister of Sweden; Lutherans in Alabama; Hon. P. V. De Graw, Assistant Postmaster-General; Congressman Steenerson, Minnesota, and the Hon. William H. Taft, President of the United States.

The report of the statistical secretary stated that there were 180 organizations present, 15 States and 42 districts. The Nebraska and Kansas were admitted to membership.

The executive committee was authorized to arrange for a suitable anniversary observance of the quadricentennial of the Lutheran Reformation. A change in the financial system was inaugurated.

Throughout the convention we were privileged to listen to addresses and essays of exceptional merit. Men of prominence were in attendance and frequently took part in the business and discussions of the convention. The convention was one of the most successful conventions held by the Luther League of America, and was productive of much good for our churches, leagues and institutions.

The president appointed the following Extension Committee: Rev. J. F. Fedders, Rev. W. C. Stump, Rev. Peterson, Rev. W. Krumweide, Rev. N. Mattheis, Miss Adele Wehe. The committee on resolutions presented its report, which was adopted unanimously.

The papers of the afternoon were of exceptional merit. Mr. E. Moerke, of the University of Wisconsin, presented "The Luther League and the Student in State Educational Institutions.' He said:

As the Luther League is merely an organization that aids the Lutheran Church to get principally young people interested in church work, and to keep them interested in it, it cannot take the place of the church. Therefore the ideal of the Luther League should be to get young people that they have interested in Luther League work, to get these people a step farther, namely, into the church itself. The Luther League at Madison and at every university town has an extra great opportunity and also responsibility for several reasons. There are, first of all, more young people at the university than there are people in many a small town. Now there is much talk and much work done by the pastors and Y. M. C. A. men about the necessity of buildings, churches, and more workers to more adequately attend to the needs of the large numbers of students. There is, secondly, a much larger ratio of unchurched students or unchurched young people at Madison than there is in most other places. For the students regard themselves as transients even when they have a church preference and it is hard for them to find a place for themselves in the life of the church community. Now these two great opportunities are easily within the grasp of the Luther League. Any conscientious Luther League member and worker can, on a smaller scale, do the work of a university pastor. Of course, the preaching in the pulpit is most important, because it is a fact that students are as ready to accept the teaching of religion from thoroughly trained professional clergymen who, in a sense, are teachers of religion, as they are to accept professional instruction in any other subject. This means that any one who is an authority in a certain subject, as, for instance, the Luther League worker must be somewhat of an authority in the teaching of applied Christianity. The Luther League worker need not win his way to the favor of students by his powers in athletics, oratory or by his social graces any more than the professors in mathematics or science; he can depend on the dignity and worth of his subject to invest him with authority.

On the other hand, even the best possible preaching and the most attractive church service fails to reach the majority of students when it stands alone. It must be accompanied by active work among the students by people of their own class. The average

student is fair enough to accept any truth, if it is made to appeal to his sense of justice, of possibility and reality. It has been said that the sermon that deals with realities in such a vital way that it will reach the conscience and the life of the average man, is the sort that will produce the effect upon the student audience. In other words, the simple truth is powerful enough to grasp the student as well as the average man. Why cannot the Luther League worker go out among the students and in a simple but direct way win the student for the church? If, then, the opportunity is so great and so near at hand, the responsibility is great for the same reason. One of the reasons for the great opportunity of the Luther League, I said, was the large number of unchurched students who would remain unchurched in spite of all the city pastors and the best sort of preaching. The best equipped university pastor or Y. M. C. A. secretary cannot exert a religious influence on more than three hundred students and cannot give pastoral care to more than one-half that number. What, then, can the few university pastors and Y. M. C. A. secretaries in Madison or most any other university town do among four or five thousand students, the majority of whom are outside of any church whatever when they arrive at the university, and who if left outside of the church for any length of time soon dwindle out of the habit of going to church and lose all interest in religious matters? Add to all this the thought that the university graduate is the one to whom the community will look to as a leader and example, and of whom the community will expect, and rightly so, that he be a good, moral citizen owing to the fact that he is the member of a privileged class especially prepared for larger service. Is not this a responsibility and a challenge for the Luther League of the university city? Will the Luther League do what it easily can to exert a religious influence on a magnitude such as a humanity?

Probably without originally intending to be so the Luther League at Madison has been something on the order of an enlisting organization for workers among students. There has always been, for no apparent reason whatever, more effort made to secure as members university students than other young people. The university has been an important factor in keeping up the life and vigor of the Luther League. For the greatest prepared effort to get new members is made at the opening of the university in fall. During the summer the Luther League is stimulated by the S. S. S. During the university year one-half of the members of the Luther League are university students and three-fourths of the active members are students. This would seem to show that the Luther League at Madison is wholly dependent on the university, but I think it shows more than anything else the wisdom of a higher power that directs the good work of the Luther League. For what kind of a Luther League worker could do more efficient work among the students than a student himself who has become imbued with the ideal of a Luther League? As to the kind of work that a Luther League worker does, I should define it as impressing the Luther League ideal upon a person, no matter what that person's ideal may have been. We know that most every student has an ideal, many of them have the same ideal that the Luther League has, namely, that of doing all for Christ and making an effort to live a life as near alike and in the footsteps of Christ as possible. It is only too true that often the social and material side of the Luther League almost hides the ideal side. But here the method and the ideal come near to each other—our method of attracting students to our Luther League is by means of social gatherings, hikes and entertainments. However, let the social serve the cause of getting members, and it will do so very efficiently among the students, especially the new students. But let one idea run through all method, and let that idea be—more real workers, more service, or to bring it into harmony with the theme of our convention, more taking advantage of the Lutheran opportunity. Let every new member be a recruiting officer going out to enlist another and ever another worker and recruit for Christ.

An interesting discussion followed. Mr. A. T. Rehorst, of Milwaukee, presented "The League and Lutheran Union." The address follows in part:

Young people must have societies and must have them inside the Church. If they did not it would be a puzzling task for the Church to keep and interest its younger members. Therefore, through the Luther League many people are kept interested in Church work and prevented from drifting away from the Church. Also, through the League many new members, sometimes whole families, can be brought into the Church. By taking a look at the Church census, one can see the enormous number of unchurched people in cities of considerable size, such as Milwaukee, Superior, Oshkosh, LaCrosse, etc. The League is interesting to those young Lutherans who seek to go forward, not to remain stagnant. It gives them something good to occupy their minds and makes them strong and good Church members.

Through the Leagues of a certain synod, that synod can be strengthened. The organization gradually grows larger and larger. By working faithfully and harmoniously together for the synodical cause and speaking well of each church in that synod, the League strengthens synodical loyalty.

In a city of the size of Milwaukee there are many Lutheran Churches, and naturally Lutheran Churches belonging to different synods. Now if the Luther League was to be found in these different churches, it would help to bind the different synods together and give occasion for their laying aside "Synodical Lines." The League, indeed as a Church organization, has not the power in its hands to unite the different synods; but it can interest the young people of the different Lutheran Churches belonging to different synods, to come together and learn their fellow Lutherans from top to bottom, not only as persons, but as Lutherans holding the same faith.

They will find that they have the same catechization and confirmation which they all have gone through and understand. Church architecture such as an altar, crosses, etc., and church habits among all Lutherans are similar.

These young Lutherans should be interested in each other, as their Church history is common to all Lutheran Churches. Look back at the great leaders, such as Franke, Muhlenberg, Fliedner, and look still farther back to the Reformation by Dr. Martin Luther. Why should these Lutherans not be interested in that common history? Having the same common Church history, they naturally are interested in each other's religious work and life. Therefore there is a tendency for them to be drawn together. There are, sowever, Lutheran synods, the young people of which want to have organizations of their own, at least the synods want it so. Examples of this class are the Missourians, the Swedes and the Norwegians. When Lutherans from different synods come together at these Luther League conventions, the amount of good that is done is hard to conceive. These young people do not come empty-headed, but surely they carry something away, each one of them.

Much more good is done in the National Luther League Conventions, where more States are represented, and even Leagues outside of this country, and when persons of different synods and different languages meet together.

There are certain things which we must consider that have to do with the League in relation to "Lutheran Union." In the first place, let us consider the benefit the Luther League is to the local church in uniting the congregation. In the next place let us consider the effect of the Luther League movement in a given synod. A Luther Leaguer should know all about his own Lutheran Synod, its extent and its churches in certain cities. If this were done thoroughly, many could be kept in the Lutheran religion. For instance if a certain person were to leave our Church in Milwaukee and were going to move to Minneapolis for permanent residence, the probability is that he would go to the nearest church, although it be not Lutheran, thereby drifting away from the Lutheran faith. But he has learned somewhat about the churches of his own synod in Minneapolis. He will most likely go to one of them, thereby remaining a true Lutheran. In the State of Wisconsin there are five synods which could be drawn together through the Leagues, namely: English Synod of the Northwest, United Norwegian Synod, of which Rev. Gustav Stearns is a leading pastor; the Iowa, Swedish Augustana Synod, and the Northern Illinois Synod. But as I have stated before, that the Luther League could not unite them directly, but indirectly. Thus the Luther League works indirectly and quietly to promote a better, kinder spirit in the Church, and

prepares the way for future union, without sacrificing Lutheran faith and customs or Lutheran life.

The third address was pithy and pointed. It was delivered by student F. R. Webber, of the Chicago Seminary. It is given in full:

Every time that a Luther Leaguer leaves his home town, two Leagues are concerned in that man s welfare. His home League, of course, is one of them. The other is the League in the town to which he moves.

The object of the Luther League is not to hold conventions. Its mission is not to give ice cream socials, to have rally meetings and sing rally hymns, and listen to fine spun theories on how to gain efficiency in the local society. Its purpose for existing is not even to hold a meeting each Sunday evening, sing a hymn, read a psalm, then read over the topic as discussed in the topic card, with additional light from the pages of the Luther League Review, then call for old business and unfinished business, deplore the fact that there isn't a more ready response, then sing another hymn and read a closing collect. These things may be by-products of Luther League work, and some of them very good and others less so, but none of these things are the real goal of Luther League work.

The great purpose of the Luther League is to awaken the interest of the young people in the work of their church, and all these other things are minor things.

We Lutherans lay great stress upon our system of catechetics. About this time or later every fall, local pastors everywhere are preparing sermons on the necessity of instructing the young. A little later it will be announced that a class will be started in the catechism—possibly two classes. Then for several weeks the pastor is busy gathering the members for his class. He patiently goes over the classical arguments for catechetical instruction with the parents, and when the time comes, starts his class.

All winter the work is kept up, and, better still, for two winters. At last spring comes, then the final review, with perhaps a dreaded final examination before the congregation, and then confirmation day, with its flowers, its large congregation, its white dresses and ribbons, its long trousers, all these outward things we are sorry to say often are considered more important than the infinitely greater issue, namely that a living being, possessed with an immortal soul, is to ratify with his own lips the vows made on confirmation day.

Confirmation day is over, and now the League steps in. A committee meets the members of the confirmation class, explains the purpose of the Luther League and its methods, and usually enrolls a large majority of the class on the books of the local League. Now begins the work of holding the interest of the newly confirmed. Here is where the League's great mission comes in—to awaken a deeper interest in the heart of the new member in his church. And be it said to the credit of the Luther League that many a man or woman is now an active church worker largely through the activity of a good Luther League that took charge of him at a critical period in his history.

A critical period, we said, and a peculiar one as well, although not at all unnatural. We know that in this universe there is a great law of compensation. Things seem to go by opposites. The darkness follows the daylight, joy follows sorrow, days of death and days of birth come in rapid succession, days of sunshine and days of clouds. Action is followed by reaction. Today there is a great forward movement, with the battle cries of the King's army, marching with banners fluttering from their standards as it advances against the hosts of Midian. Tomorrow the slump comes, and there seems to be spiritual torpitude, when the human heart, like some hibernating animal goes through a period of sluggish inactivity.

When the great day of confirmation is over, there is a tendency to reaction. The impulse is to lay aside the interest, along with the catechism, and as a result, we find that within a year or so, many of our catechumens are lost to the Church. Add to this natural experience the fact that the young man or the young woman is at a storm and stress period of his life, neither boy nor man, neither girl nor woman —the period of transition—and then ask is it any wonder that many are lost to the Church.

The fault is not with our system of instruction. It is an excellent one, and superior to the high pressure methods of the revival, a dozen times over. With our system there is no forcing of the spiritual life, as a gardner would force along a hot house plant. Neither is there the indifferent effort of those who think that a mere "profession of faith" is all that is necessary. More often instead of being called a profession of faith, it should be called a confession of ignorance.

We confirm by the thousands and hold by the hundreds. Why is it? We haven't time to go into the well-known arguments, for we are leading up to "the Leaguer away from home," and not discoursing on catechetics or the excellence of the system.

When confirmation day is over, and this reaction sets in, then the Luther League must be made up of workers, and not shirkers or jerkers, and aid this work of keeping alive and nourishing the interest of the young member. That a reaction usually comes is not only a psychological theory, but the sad experience of thousands of pastors could testify to its ac-

REV. L. W. STECKEL,
President of Luther League of Wisconsin.

tual truth. There is the old State Church notion that confirmation is the all important thing, and that, once over, it matters not what interest the member may have, so long as he bears the stamp of respectibility, namely the fact that he is confirmed, with his certificate, too often a diploma, framed and hung on the wall. This then is the first proposition which we wish to lay down, namely, that even under the most favorable circumstances it is hard to hold the interest of the young church member.

The second proposition is closely allied to this, and is as follows: That when the young Leaguer leaves his home church, that the problems of holding his interest is many times more serious. The home League may have done its work well, it may have awakened a deeper interest in the young member in its ranks. It may have watched him grow, even into a good young church worker. But now comes a day when there is a change.

A day will come when there is a vacant chair in the League rooms, a familiar face missing, and in place of a well known voice responding to roll call, a silence, and in the recording secretary's book many absent marks, for the Leaguer is gone. It may be that he has gone to college, or perhaps he has gone to some other town to find work, or perhaps his family has moved to another town, as is often the case in this restless age and in this progressive Northwest, always ready to rally to the old call of Horace Greely, and go West and grow with the country.

The Leaguer is gone, whatever may be the reason. Here it is that two Leagues should work hand in hand for his welfare. There should be somebody, whether a secretary, or better still, some consecrated

member who is interested from the heart in the League members—there should be somebody to write at once to the proper officers of the League in the other town. If I had my way, there would be a committee on statistics, with a live wire chairman, who should write every six months, and insist on receiving and giving to local Leagues not only the up-to date list of officers, but report the names of all members who have left the town during that time. Then the officers could be notified of such changes in residence.

In lieu of a better system, this interested member of whom we spoke, would not wait, like Micawber, for something to turn up, but should at once notify the officers of the League in the other town. Not only should he notify once and let it go at that, but he should use the follow-up system, if necessary, until he receives satisfaction. If the other League doesn't answer the first call, send a self-addressed, stamped envelope for reply. See that your absent member is taken care of.

Then keep in occasional touch with the member. Write him a letter once in a while, showing him that there is a League back at home interested in him. Such a thing is more of an inspiration than one would imagine. We know of one young man away from home, who once was on the verge of losing his hold, when he received a letter saying, "Your pastor prayed for you in church last Sunday." Such things are important, and only those who have at times been impressed with the thought that "the people in my church at home are interested in me," can tell what a wonderful inspiration it is. It's a very little thing to do, but a great comfort to the absent one. Especially should such interest be shown to the boys and girls away at school. We criticise them sometimes, but God alone knows the battles that they often have to fight, the temptations, the worldly companions, the pernicious influence of a non-Christian college, and such things with which many of them contend. And with those away at work, the problem has its own difficulties.

Now about the League in the other town. Suppose that the home League has done its part, and due notice has been given. Now it is the duty of the League in the other town, as they say on the street, to get busy! It is needless to say that the first step is to make the new member feel welcome. Two things are working against him. He is in strange surroundings, perhaps hesitating about what might seem like pushing himself forward. If he does come to church, there is a certain homesickness that makes him feel for a time that this church is a stranger-church, and not like his own. Then, sad to say, there is too often a surface-chill to be broken through, often with effort. To go into some churches a stranger is about as inspiring as visiting a cold storage plant. The members, like the Irishman's turtle, are dead, but they don't know it—dead spiritually. If spiritually alive, they would not give the stranger a frigid reception, reminding him of Dr. Cook's reputed visit to the frozen regions of the North. There would be none of what some one called a certain church in Washington City, "a church that should be called the Church of the Holy Refrigerator."

Every Luther League should have a standing committee, if necessary, not of one member, but of half a dozen, whose duty it is to go to church, and when there make an effort to find any stranger in their midst, and after church make him feel that he is welcome. A young man went into Dr. John Timothy Stone's big church in Chicago, drawn by the fame of the preacher. After services no less than three young men of his own age introduced themselves, shaking hands warmly, and making him feel welcome. The second time that he went they introduced him to others, who went to the trouble of talking pleasantly to him. On his third visit, there were young men calling him by name, and he felt more at home than in some of the churches of his own denomination. Of course it smacked of what he called "a Professional Glad-hand Committee," but just the same it made him feel better than he would have felt passing out unnoticed, or greeted by the vacant stare of the ruder ones.

The Luther League should have such a committee. Not only that, but they should go a step further. They should make the Luther Leaguer away from home feel welcome by introducing him to the young people of the church, and the older ones too. They should, as the young people would call it, "get him into the crowd." To feel that he is one of them is a big thing in holding his interest.

He should be invited to their meetings. When he comes, it is not well to treat him as a stranger, but treat him as a fellow Leaguer. Keep up his interest. Give him something to do, if nothing more than to read a paper. If he lapses, look him up. Seabourne Wright said that Sam Jones, the platform lecturer and preacher, was the meanest man in Georgia, but that his pastor went after him sixteen differ n. times after he had repeatedly become a backslider, before h: got him interested in the Church.

They can talk about young people losing interest in the Church, but sometimes it's the Church's fault. Every young person, unless positively vicious, has a religious impulse that can be strengthened if he is properly reached. It is the duty of the Luther League to do its share of reaching him properly, and the duty of the Church to give the pure gospel when they come.

These are the steps then in dealing with the Leaguer away from home: Let his own League notify the other League of his coming. Let his own League show that they are interested in him. Then let the League in the other town do four things: Welcome him to League and Church, get him acquainted with the people, get him interested in Church and League work, and finally let them remember that mere outward prsence at Church and League are not enough. He has an immortal soul to be saved at the last great day, and Jesus Christ is his Saviour. He has a spiritual life, planted in him in baptism, that is not to lie dormant, but to be developed through the grace of God and God's means of grace. And these are to be found only in the Church of Jesus Christ.

After discussion and review of the papers, the session was adjourned for the evening meeting at Waterloo. Before adjournment these resolutions were adopted:

The attention of the Luther League of Wisconsin is directed to the activity of the president, and to the admirable manner in which he conducted the affairs of this body. Especially to be commended was his presence at the convention of the Young People's Society of the United Norwegian Lutheran Church at Castle Rock, August 16. It is to be hoped that good results will follow this visit. In this connection your committee recommends that the report of the Extension Committee be now considered.

We recommend that fraternal delegates be appointed to visit the conventions of the District Leagues of the State not in fellowship with this body to present the greetings of this body, and that the necessary expenses incurred thereby be paid by the Luther League of Wisconsin.

That we pledge our support to the LUTHER LEAGUE REVIEW and to carry such pledge into effect; do furthermore recommend the appointment of a Literature Committee in each local league, whose duty it shall be to secure subscriptions to the Review and to act as correspondents to that periodical.

The Closing Service

This convention came to a close wth a strong program. Rev. J. F. Fedders, of Racine, national literature secretary, conducted the altar service. Rev. Dr. W. K. Frick spoke in his usual striking way on "Reminiscences of Twenty Years," and Mr. C. T. A. Anderson, national treasurer of the Luther League, spoke of "The Place of the Luther League in the Church of Today." The service was beautified in addition by choral work on the part of Mrs. E. Hagel, Miss E. Baumann and the choir of St. Paul's Church. The convention was closed with a prophetic speech by the president, Rev. L. W. Steckel, and the pronouncement of the vesper benediction.

Luther League Topics

New Year Week. Jan. 4, 1914.

"Jesus Christ, the Same Yesterday, Today and Forever"

Hebrews 13:8-16.
By the Rev. John S. Albert.

Daily Bible Readings.

Monday, December 29—Isaiah 9:1-7.
Tuesday, December 30—Jeremiah 23:5-8.
Wednesday, December 31—Micah 5:1-7.
New Year's, January 1—Luke 2:21.
Friday, January 2—Luke 2:22-40.
Saturday, January 3—Luke 2:41-52.
Sunday, January 4—Hebrews 13:8-16.

Hints for Leaders.

See hymns from Luther League Hymnal. Arrange in ample time in advance for this meeting.

Instrumental music. Psalm 95 (read responsively). Gloria Patri.

Scripture, Luke 4:16-21, I Pet. 2:1-10 (read by pastor. Prayer by the pastor. Psalm 122 (read responsively). Gloria Patri.

Scripture, Heb. 13:8-16 (read by the leader). Hymn 96. Remarks by the leader. Special music as arranged, either vocal or instrumental.

Synopsis of discussion in the Review. Hymn 99. Synopsis of discussion in the Topics.

Ten minute address by Sunday School Superintendent. Special music.

Recitation, or reading from either Longfellow or Tennyson, or from both.

Announcements. Hymn 95. Close as in closing service in Luther League Hymnal.

Topic reviewed by Rev. Paul W. Koller.

The old year has just closed and a new year begun. So it will be until the end of time. The things that are will pass and new acts, faces, deeds and needs will take their places. We cannot help but feel the element of change which belongs to all that is temporal and desire earnestly that which is permanent and abiding. The closing of the old year and the opening of the new year makes us feel the truth of Scripture which says, "Here we have no abiding city." During the year that has just ended we busied ourselves with this task and that; we have been concerned with this enterprise and that cause. Which of these things have permanent value? What shall last? An ancient poem has it that Charon once visited earth and looking down upon our cities, palaces and all the works of men said, "They are building only birds' nests to be swept away by wind and flood when they might be building palaces to dwell in forever."

Holy Scripture says the same thing even more forcibly in 1 Cor. third chapter, "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."

There is no question but that much that is done is of no permanent value. On the other hand there are things that last. Our topic and text from Hebrews gives us the secret. The permanent and abiding is that in our lives which links itself with the divine. "Jesus Christ is the same yesterday, today and forever."

Before emphasizing this particular lesson of the unchanging Christ, let us note two things.

1. *There are many things evanescent in themselves which may yet leave enduring impressions.* A rose has but a brief existence, and yet it may leave a touch of beauty on those who behold it which will last for many years.

Kingsley said, "Never lose an opportunity of seeing anything beautiful." A kindly deed may be a very little thing as deeds are counted, and yet who can measure its influence and abiding worth. There may be good therefore in even the most transient things we do. They may leave touches of beauty on the lives of others, or may put inspirations toward sweeter and nobler living into their hearts.

2. *It is possible for us all to live so that what we do shall last.* In all our busy lives we may be, as St. Paul says, laying gold, silver and precious stones on the walls of life's temple, materials which will not be tarnished by the fire that shall try man's work. There are permanent things and we should be concerned about them. Alas, many of us are not doing this. So many things we do neither do good to others nor store away any real treasure for us who do them.

In thinking of the permanent things, however, we will always have to come back to our starting point, which is that: What is of God and the Spirit of God is eternal. In the sphere of the unseen things and results are not rated by dollars or applause, but by moral values. As, for instance, a cup of cold water given to a thirsty and needy one, in the name of Christ, will count more than the piling up of great treasure for one's self. The man whose hands seem empty at the end of life may be rich in real riches, and leave to the world an enduring inheritance of good. "There is no failure for the good and wise."

3. *The Enduring Christ.* In what we have said about things that last we have had to use the word *may* very often. There was always

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 35 by Luther League Review, Box 876, New York, N. Y.

an element of uncertainty, but now we have come to that which is absolutely certain and unchanging. "Jesus Christ is the same yesterday, today and forever." He is the Rock of Ages. We cannot tell what experiences will come to us this new year, but we can be absolutely sure that if we meet them in the name of Jesus they cannot hurt us or make us afraid. Over nineteen centuries have passed since His birth into the world and no one who trusted in Him has ever done so in vain. We live in an age of shifting ideas and purposes. No one can tell what will be the outcome in many things that pertain to the body social. But those who put their faith in the Lord Jesus and the affairs of His kingdom need not be disturbed. He is the unchanging Christ.

QUESTIONS.

1. Should we fear to enter the new year when Christ is our Lord and leader?

2. What does this fact of the unchanging Christ mean to the Church?

3. What does it mean to you personally?

4. How can we get men and women to put their trust in the unchanging Christ?

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First Week after Epiphany. Jan. 11, 1914.

The Longing of the Heathen After God

Acts 17:22-28.
By the Rev. John S. Albert.

DAILY BIBLE READINGS.

Monday, January 5—Numbers 16:1-22.
Epiphany, January 6—Isaiah 60:1-7.
Wednesday, January 7—Hosea 7:1-16.
Thursday, January 8—Joel 3:1-21.
Friday, January 9—Amos 9:1-15.
Saturday, January 10—Obadiah 1:1-21.
Sunday, January 11—Acts 17:22-28.

HINTS FOR LEADERS.

Hymns and psalms are from the Luther League Hymnal. Hymn. Psalm 100 (read responsively). Gloria Patri. Scripture lesson, Acts 17:22-28 (read by pastor). Prayer. Hymn.

Recitation (all together, led by the leader, shall say): "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—Is. 11:10.

Hymn. Recitations (given by some one appointed).

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

Seek ye the far-off isle;
The sullied jewel of the deep,
O'er whose remembered beauty angels weep.
Restore its lustre and to God give spoil.

Go, break the chain of caste;
Go, quench the funeral pyre and bid no more
The Indian river roll its waves of gore.
Look up, thou East, thy night is overpast.

To heal the bruised reed;
Oh, pour on Africa the balm
Of Gilead and her agony to calm,
Whisper of fetters broken and the spirit freed.

And thou, O Church, betake
Thyself to watching, labor; help these men.
God shall thee visit of a surety, when
Thou art faithful, Church, that Jesus bought.
Awake, Awake.—Tappan.

Psalm 72 (read responsively, led by the leader).
Synopsis of discussion in REVIEW by the leader.
Synopsis of discussion in The Topics by some one appointed. Hymn.
Recitation (all together, led by the leader):
Not in vain the distance beacons.
Forward, forward let us range,
Let the great world spin forever
Down the ringing grooves of change.
Hymn. Close as in closing service in Topics.

Every one who has made only a limited study of the world's races and religions must be struck with the universal religiousness of mankind. Among the most ignorant and degraded, as well as among the educated and cultivated, heathen of all climes and conditions, we find a groping after, a search after, and a longing for God. It is often unconscious, but is none the less present.

Let the Leaguer search any books on Missions to which he may have access, and he will find examples showing the truth of the statement of our Topic.

In the following quotation from a writer of India, several decades ago, there appears a vain lamentation and a yearning aspiration, which you and I know could have found the goal of its unconscious longings in Christianity.

SIVANATH SASTRI'S LAMENT.

"Many religious movements are now agitating our country. Men's minds are now filled with doubts regarding those things which formerly commanded respect. When a hurricane drives the waters of the ocean along the beds of rivers, they swell and overflow their banks, and inundate the surrounding country. Thatched roofs of houses, logs of wood, are found floating on the waters and drifting with the current. Here men and birds and beasts, in their struggle for life, get upon a log of wood, which sinks under their weight, and they are drowned. There, perhaps, some serpents are found coiling around the floating branches of a tree, and men nevertheless, struggling to save themselves by catching hold of these branches. Such is the plight in which our countrymen are at present. A great flood has come and swept over the face of the country, carrying away the roofs of the edifices of past creeds and customs. Drowning men in their despair are catching at whatever they find nearest their hands. They are finding it difficult to obtain peace of mind. They cannot rest on any beliefs. What a mournful state of things it is! Peace and rest have become unattainable."

The Attitude of Students.—A European writer describing a visit to the Christian Col-

lege at Madras, India, shows the interest taken by Hindu students in the study of the Holy Bible. "I inquired what proportion of the students were Christians. He replied that there were about one hundred Christians to nine hundred Hindus. Wo can measure the influence for good exerted upon these nine hundred Hindus, as they daily receive systematic scriptural instruction from Christian teachers in their respective classrooms? Some may imagine they endured the Bible instruction for the sake of the privileges of the College. On the contrary, Mr. Miller says, 'The Bible lesson is one of the most popular lessons we have.' It happened to be the hour for Bible study when we visited the college. We entered one class room after another with Mr. Miller, quite unexpectedly. We found the young men sitting thoughtfully at their desks with their Bibles before them, the teacher sitting below at his table giving the lesson and questioning them on it. In England we may call such men 'heathen,' but I never saw more reverent attention at a Bible class anywhere, or more complete evidence of sustained interest than in these classes, where nine-tenths of the scholars profess Hinduism."

A Question.—If our topic statement is true, and the testimony of missionaries and other honest students of the races of mankind confirm it, then what is our duty and privilege in this matter? Is it not zealous obedience of the Lord's own commands, "Go ye," "Give ye them to eat," "Separate unto me Barnabas and Saul," and many other passages of the Divine Word which distinctly point to missionary endeavor?

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Second Week after Epiphany. Jan. 18, 1914.

American Lutheran Work Among the Slavs

Acts 10:9-20.
By the Rev. James F. Beates.

Daily Bible Readings.

Monday, January 12—Acts 1:1-26.
Tuesday, January 13—Acts 2:1-47.
Wednesday, January 14—Acts 3:1-26.
Thursday, January 15—Acts 4:1-37.
Friday, January 16—Acts 5:12-42.
Saturday, January 17—Acts 6:1-15.
Sunday, January 18—Acts 10:9-20.

Hints for Leaders.

All hymns are selected from the Luther League Hymnal. Opening service as in The Topics, using: Hymn, Psalm (read responsively).

Scripture, Acts 10:9-20 (read by leader). Hymn.

Paper on "The Slavs." Appoint someone to consult cyclopedias and histories to prepare this paper.

Paper on "The Slavs in America." The following may serve as helpful data. Consult almanacs and census reports and show numbers and locations.

Five different nationalities, viz.: Slovak, Slovenes, Magyars, Letts and Siebenbuerger. Work amongst the Lithuanians and Poles should be begun.

It is estimated that there are in America: Slovaks, 400,000; Letts, 500,000; Slovenes, 200,000; Magyars, 300,000; Siebenbuerger, 20,000. The Letts and Siebenbuerger are largely Protestant. Concerning the others, the majority are Catholics.

Slovak congregations served by ministers affiliated with the General Council are located at Freeland, Lansford, Mt. Carmel, Mahanoy City, Peckville, Northampton, Allegheny, in Pennsylvania, and in Chicago, Ill. All have church buildings and, excepting two, also parsonages.

The Magyars have a flourishing congregation at Cleveland, Ohio, served by Rev. Stephen Rusza. They have a church and parsonage. The Magyar congregation at New Brunswick, N. J., will soon be served by Rev. John Nemet, of Hungary.

Rev. John Steik serves the Letts in Boston. He also preaches once a month to the Letts in New York and Philadelphia.

Rev. A. P. Lentz serves the Siebenbuerger congregation at Elwood City, Pa.

Rev. W. A. Lambert has organized the Slovenes at South Bethlehem, Pa.

Slovak services are held at Philadelphia, Pottstown, Schuylkill Haven, Erie, Pa.; Trenton, Perth Amboy, N. J.; Emporia, Petersburg, Georgel, Stonega, Va.; Freeman, Gary, Wheeling, W. Va.; Barbertown, Ohio; Detroit, Delray, Mich., and Phillips, Wis.

Rev. J. Csernecky preaches at Northampton, Allentown, So. Bethlehem, Slatington and Palmerton, Pa.

Rev. George Schuster, missionary for the Siebenbuerger, has conducted services in seventeen different places. The total attendance at all these places numbers 1,284. The field is exceptionally promising.

Hymn. Summarize discussion in Topics. Summarize discussion in Review. Close as in Closing Service in Topics.

When the Church enters upon new missionary activity there arises, necessarily, new problems which must be adjusted. This is the condition confronting the Slav Mission Board at this time. The vast extent of the territory, the diverse character of the nationalities to be served, and the peculiar needs of the field, are factors that complicate our operations.

In prosecuting the work cognizance must be taken of the fact that only a comparatively small number of the congregations are fortunate enough to have their own pastor. The greater number of preaching places are supplied by the itinerary of the superintendent, assisted by the available students in the vacation period. It is very difficult to keep in touch with the people on an itinerary that practically covers the entire United States and part of Canada. Owing to the long and irregular intervals at which services are held, in many cases once a year or less frequently, a very extensive correspondence must be carried on to announce time for holding services.

New districts are continually being visited. We have found the people profoundly thankful everywhere for the interest manifested in them by the Church. There is also a hopeful outlook for a permanent ministry after the present students complete their education.

The Slav work is carried on among a number of different peoples, with differing languages.

(a) *Slovak.* The largest mission interests are among the Slovaks. There are more Lutherans among them than among other nation-

alities, and they also seek for the ministrations of the Church. There are a number of flourishing Slovak congregations throughout the country. Where the number of members is small, it is necessary to assist the people financially. There are some self-sustaining congregations among these people, and a number of students are training for the ministry.

(b) *Magyar.* Lack of ministers has much retarded our Lutheran work among the Magyars. As a result many have gone to Reformed Magyar churches. There is yet a fruitful field, if ministers could be secured. What is needed worst is a Magyar minister who could devote his time to itinerary work. The Magyar congregation at Cleveland, Ohio, has recently by great effort secured funds and erected a sort of Inner Mission House, to provide a day nursery for children whose mothers must work out by the day, and also as a shelter for unmarried women temporarily without a home. It will also provide a place for orphans and dependent widows.

(c) *Siebenbuerger.* This field is principally in Ohio, near Youngstown. They have their own peculiar difficulties. Many have been estranged from the Church, and must be won back.

(d) *Slovenians.* The Slovenian congregation at South Bethlehem, Pa., has recently become self-sustaining. This is a standing monument to the value of Slav Mission work to the immigrant people. They own a property valued at $9,000, and have about 500 paying members. There are Slovenians in other localities, but lack of time and funds has prevented developing these other fields.

(e) *Letts.* In May, 1912, a large dwelling house was purchased by the Lettish congregation at Boston, Mass. Rev. John Steik, the pastor, had a long struggle to keep his little flock together till a church home could be secured. Pastor Steik conducts services in New York once a month, and occasionally a communion service at Philadelphia. The congregation in Philadelphia is served by student Peter Steik of the seminary. The superintendent has found other Lettish Lutherans, in Winnipeg, Man.; Vancouver, B. C.; Matheson, New Ontario, and other localities. Lettish missionaries should be located at Chicago, Cleveland and New York.

The most serious task has been in securing students for the ministry among these foreign speaking congregations. Many times where the other requirements were present, adequate language preparation was lacking. Some suitable candidates are now in course of instruction, and a hopeful outlook is before this most important work. Literature is also lacking. A Slovak church paper would be of inestimable value, and efforts are being made to meet this need. Tracts in their languages are very valuable and eagerly read. Gifts of money to secure needed literature are greatly needed. More adequate financial support of this great arm of mission work among the immigrants is a pressing necessity. The work is expanding more rapidly than the increase in the funds to support the work. Let us all take a deeper interest in these our Lutheran brethren, and by our prayers and our gifts make possible a much greater work in the future.

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Third Week after Epiphany. Jan. 25, 1914.

The Church's Duty to the Aged

Psalm 37:23-36.

By George H. Trabert, D.D.

DAILY BIBLE READINGS.

Monday, January 19—Acts 7:1-30.
Tuesday, January 20—Acts 7:51-60.
Wednesday, January 21—Acts 8:1-40.
Thursday, January 22—Acts 9:1-43.
Friday, January 23—Acts 10:1-48.
Saturday, January 24—Acts 11:1-30.
Sunday, January 25—Psalm 37:23-26.

HINTS FOR LEADERS.

Instrumental music. Responsive reading:

Christ hath appeared unto us: O come, let us worship Him.

Give unto the Lord glory and strength: Worship the Lord in the beauty of Holiness.

Arise, shine, for thy light is come: And the glory of the Lord is risen upon Thee.

Gloria Patri. Psalm 37:23-36 (read by the leader).

Prayer by the pastor. Hymn. Remarks by the leader.

Appoint some one to prepare and read a list of the homes for the aged in the United States under the care of the Lutheran Church at this point.

Have the pastor at this point tell of the home for the aged in which your congregation is specially interested.

Hymn. All join in reciting the Fourth Commandment.

Summarize discussion in the REVIEW. Summarize discussion in the Topics. Hymn.

Announcement including topic for next meeting. Doxology. Lord's Prayer. Benediction.

This is a timely subject. What disrespect for the aged there is noticable everywhere in our land! Gray hairs are at a discount and young blood is at a premium. The Fourth Commandment is the first commandment with promise. It needs attention now. In God's Word reverence for the old is coupled directly with the fear of God, and we are reminded that it is Jehovah who speaks. Its importance as a trait of character is thus very plain. Disrespect for the aged bespeaks a spirit of irreverence for God.

Children should care for aged parents. Nothing but shame belongs to children who do not

do all they can for aged parents. This includes honor, love and esteem as well as bread and butter.

Care for the aged affords a field of usefulness for Luther League workers in every community. Go in a body and sing for them. Make them friendly calls. Remember them on special days. Read to them. Cheer them. It is a part of the Church's work in every community. You ought to do it. While you are doing it real joy will break into your own lives.

The Church should care for its old who are left alone and without means in the world. The Lutheran Church in America has thirty-six Homes for the Aged. These ought to be liberally supported as one of the very best benevolences of the Church. The writer, interested in one of these, knows how great the demand is for this benevolence. What can be nearer the heart of God than to care for those of His servants upon whose lives the evening shadows have fallen. Take the last Lutheran Year Book of your Synod and find the list of these homes, and see which belongs to your Synod. The officers of these homes will be glad to furnish you with information on application.

The Church should care for its aged ministers and their families. These especially the Church should not permit to suffer. Their support all through their life of service of the Church has been but barely sufficient to meet the necessities of life. When the evening comes upon them, what a sin to shove them out into the cold world to shift for themselves! The Pastors' Fund in every Lutheran body should be well supplied. Every League member owes this fund.

Incidents.—I have seen aged women obliged to abandon the sidewalk to let high school pupils pass—a disgrace to school and home training and themselves.

Our Homes are not large enough. The writer had in one of his pastorates an aged woman who lived alone, with no relatives left in the country. Missed by her neighbors, search was made, and she was found dead in her little rooms. She had died alone and probably helpless two days before. It seemed hard. Could she have been in a Home under the care of a matron, how different it would have been! But the then existing Homes were full. What a demand for benevolence to the aged!

It is an appreciative benevolence. One woman, after being in a Home for a few weeks, said she had a motto, "Home, Sweet Home," which was packed away and had not been on the wall where she had been living, because that was not "Home, Sweet Home" to her. But now she wanted it put on the wall of her room, for she had indeed found a "Home, Sweet Home." They are the most appreciative people to whom I have ever ministered.

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The Spread of the Reformation

A notable miracle had been performed. October 31, 1517, had seen a religious awakening of great power. It spread over all Europe from its German cradle. Under Zwingli and Calvin the spirit of the Reformation awoke in Switzerland. In England Luther's doctrines were welcomed by Archbishop Cranmer, but the Calvinistic cast received from Elizabeth the great English queen, is still perceptible in the Church of England. But the Reformation introduced in the Scandinavian countries was of the Lutheran type, and to this true Lutheran doctrine Denmark, Sweden, Iceland and Finland adhered. Only in Italy and Spain, and subsequently in Austria, did Luther's teachings make no headway. But such has been the growth of our Church that today she preaches the Gospel in every land and has 10,000,000 members in the world.

The spread of the Reformation was God's work. Like the disciples of old commanded not to speak in the name of Jesus, Rome did all possible to suppress the new faith. They feared it might spread with detriment to them.

The spread of the Reformation was due to the preaching and teaching of men of conviction. Out of his own experience Luther spoke. Like the disciples he could not but speak the things he had seen and heard. He had learned "the just shall live by faith," and this truth he gave anew to the world.

The spread of the Reformation was due to its popular acceptance with the people. In the days of Peter and John "all men glorified God for that which was done." In Luther's day men felt the thrill of a restored Apostolic Christianity. Liberty of conscience and right of private judgment, and the authority of Scripture in faith and practice was in marked contrast with Papal domination, and the Reformation under God's guidance grew rapidly.

Luther League of Nebraska

Third Annual Convention at Grand Island

By MISS BERTHA ELSASSER.

THE third annual convention of the Luther League of Nebraska was held in St. Paul's Church, Grand Island, Rev. G. H. Michelmann, pastor, June 11, 12 and 13, 1913. It was a very good convention. While not as large as some of the conventions in the older States, I am sure it was just as good. The cordial fellowship among the delegates and the acquaintances made and renewed were a delightful feature. Although many of us were in a strange city, it seemed like home, for we were with familiar faces in God's house.

The delegates registered on arriving at St. Paul's Church, where the devotional services were held at all the sessions of the convention. The opening service consisted of President Schuldt's annual report and address and also an address by the Rev. J. H. Karpenstein, of Hastings. The second session of the convention opened with devotional services conducted by Rev. Mikkelson, of Berlin. The pastor of the church, Rev. G. H. Michelmann, delivered a most cordial address of welcome. This was responded to and the usual routine of business followed. We regretted that Rev L. M. Kuhns, secretary of the Luther League, who was to have reported on the Albany convention, was in New York and prevented from being with us at this convention. The address of the morning session was delivered by Rev. J. Matthiesen, of Hooper, Neb., on the subject "Religion in Every Day Life."

The third session of the convention opened with devotional services conducted by the Rev. L. L. Lipe, pastor of the English Lutheran Church, of Grand Island. The first paper of the afternoon was presented by Miss Bertha Elsasser, of Omaha, on "Making Our Work Count." The discussion of this paper was lead by Rev. M. Koolen, of Lincoln, Neb. Mr. Fred Suchland, of Fremont, Neb., read a most excellent paper on "How Best to Interest Boys in Church Work." The discussions of the various papers at this session and the following session were really features of the convention. No time was lost in taking up the discussion and the speeches were all illuminated. The reports of the local League were full of interest and showed progress and encouragement for the year. The afternoon session closed with a most excellent address by Rev. J. A. Koser, on the subject "My Duty to the Local Church."

The evening session was the rally and banquet of the convention. The addresses at the rally were excellent and were delivered by Rev. S. de Fries, of Verdon, Neb., on "Possibilities and Responsibilities of Lutheran Church Work in Nebraska," and by Rev. G. B. Harmon, of North Platte, Neb., on "What Shall I Do?" The banquet was served by the entertaining League of St. Paul's German Lutheran Church, of Grand Island. The good fellowship created and the fine speeches in response to toasts will long be remembered by those who were fortunate enough to be present.

The fifth and concluding session of the convention opened with devotional services conducted by Rev. M. Koolen, of Lincoln, Neb. The following officers were elected: Rev. F. C. Schuldt, president; Miss Bertha Elsasser, secretary; Mr. Jacob Gehrig, treasurer; Miss Elizabeth Toedter, corresponding secretary. The executive committee, in addition to the president and secretary, are: Rev. C. J. Ringer, Miss Elsa Wellhausen and Rev. Luther M. Kuhns. The extension committee are: Rev. M. Koolen, Miss Elsa Wellhausen, Miss Ada Patterson, Mrs. Anna Rexroth and Rev. J. Matthiesen. The next convention will be held in the German Lutheran Church, of Hooper, Neb. At this session Rev. Spieckerman, of Princeton, Neb., sent a paper, which was read, on "Loyalty to the Church." "What Are We Here For?" was the subject of Miss Elsa Wellhausen's paper. The discussion on this paper was read by Rev. C. J. Ringer, of Benson, Neb. All present felt highly edified by the addresses, papers and discussions and great satisfaction was expressed at the educational value of this convention to the Lutheran young people who were present.

Queries.

Will you kindly find the meaning of the word "Mizpah"?

Did Moses write the Ten Commandments?

Why were the Commandments given twice?

Who was sold for twenty pieces of silver?

Who was sold for thirty pieces of silver?

How did Joseph use a silver cup in his plan of rescuing his family?

How does Jesus use "the cup of blessing" in saving us from sin?

Why is the New Testament like a guide post?

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

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I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT, Lancaster, Pa.
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And the co-operation of the Executive Committee of the Luther League of America.

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Editorial

Onward and Upward!

A Word for the Coming Year.

The last moments of 1913 are with us. The morning dawn of 1914 is breaking. What of the New Year? Pregnant are the questions what to do, what to forget, what to seek, what to attain?

Press forward. Increase your efficiency. Improve spiritually. Forgetting the things which are behind, stretch forward to the things which are before, press on toward the goal unto the prize of the high calling of God in Christ Jesus. Thus attain increase of faith and growth and knowledge in the grace and favor of our Lord and Saviour Jesus Christ.

Forget last year's standard of interest and enthusiasm. Make the coming year's standard higher. Forget all old methods that have proven useless. Get something new; something to produce results. Forget mistakes and disappointments of the past year. Look into the future with a new spirit and bring on a new and clean sheet. Put away old standards of achievement. Make for new and higher ones.

Seek earnestly the peace of God which passeth all understanding. We always have results if we seek earnestly. The Luther League is seeking something; the advancement of the Lutheran Church in America. We should seek dedication and consecration; seek the Kingdom of God; lay stress on God's promises. Onward and upward has its real foundation in God's word.

Attain a glorious resurrection. As Emerson said: "Hitch your wagon to a star." Have lofty ideals. Gather around the pulpit every Sunday; stand by your pastor; live intensely for God and His glory.

Make the spirit of your activity akin to the Apostolic purpose. Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things. In a word, concentrate. Concentrate your thoughts and your efforts, your giving and your prayers upon Christ, and His Kingdom. This will make 1914 harvest the rewards of promise.

—

One of the benevolences of our Church which deserves attention and adequate support is the Pastors' and Widows' Fund. A secular paper commenting on the Episcopal Church's proposed provision for pensioning ministers has this to say which it would be well to take to heart.

Even the country parson on $500 a year is expected to appear in his pulpit in a fresh and neatly pressed frock coat. Furthermore, ministers frequently commit the imprudence of

having children. They might know in advance, also, that these children would have literary tastes, and would demand college educations. Ministers are called passe at fifty, and superannuated at sixty. At that age poultry culture and selling life insurance are undertaken under a handicap.

Recognizing such conditions, the Episcopal Church recently appointed a committee on pensions, which has just reported in favor of half pay for ministers over sixty-five, with provision for widow and orphans.

High clerical ideals seem easy enough when seen from the right side of a business office. But the calling does not prove attractive to the brightest college graduates. In the Episcopal Church, while membership was increasing 66 per cent., clergymen increased but 29.

The clergyman must satisfy the younger set that his trousers are properly creased and his stockings correct. He must not affront the more conservative by crossing his legs in the pulpit. He needs the executive gifts and grasp of human nature expected from a factory superintendent. He must be a skillful financier, an original thinker, a graphic writer, a forceful elocutionist, a graceful conversationalist. A larger allotment of bread and butter is needed for so inclusive a task. Some such pension scheme would be good business for the churches.

—

The growth of private schools is a noticeable feature in present day educational tendencies. It appears in one form or another. The magazine emphasizes this. One of the most prominent features of the magazines, particularly previous to the opening of the fall terms of schools, is the great number of advertisements of private educational institutions. People who formerly were satisfied if they gave their boys a college education, now feel that this must be preceded by some years at a costly "prep" school.

The growth of private schools reflects dissatisfaction with public education. In some cases the private school is preferred so that a child shall not associate with the sons and daughters of the grocer and butcher. But more often there is the feeling that public schools are too crowded, that a fortieth or fiftieth of a teacher's time is not enough.

This is a fair criticism on public school methods as usually found. The town that provides ample facilities and an abundant teaching force makes the most attractive appeal possible to the average American family.

—

Business methods are necessary if you wish well attended League meetings. Do you send out notices? If you wish well attended meetings they must be kept before the members and the secretary should see to it that notices of meetings are provided for the parish paper or the pulpit, or both. Men are often too busy, boys are often careless, and women have their engagements, and unless reminded of both the time and place of meeting they are apt to forget it. If there is anything of importance coming up, be sure that it is mentioned in the notice of your League meeting. All members may thus come prepared to enter intelligently into the discussion. This may seem a small matter. But "trifles make perfection, and perfection is no trifle." It is one of the small things that will help to make your League go and keep alive interest in your meetings.

—

"Our hope and expectation,
O Jesus, now appear;
Arise, Thou Sun so longed for,
O'er this benighted sphere !
With hearts and hands unlifted,
We plead, O Lord, to see
The day of earth's redemption,
That brings us unto Thee."

—

Hospital visiting should not be taken up lightly. It is a work in which Leaguers may engage. It requires preparation. An honest man does not draw checks on a bank without

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providing funds to meet them. Therefore prepare beforehand for this work. Several things in this connection must be borne in mind. Patients go to a hospital to be cured of disease. The doctor and the nurse, therefore, come first. You can help their work if content to follow and to use tact and judgment. At all times, and above all things, study to be cheerful so as to make the patient look forward with pleasure to your next visit. And your work is not done when the patient leaves the hospital. The more important work of follow up then really begins. It is this with prayer that will make your work most effective.

—

Cheap! That is really the situation respecting cost for the work required by the Luther League. The Luther League is an agency of the Church. It is acknowledged to have done important work for the Church. The Church's history for the last quarter of a century can not be written without reference to it. Do you as a Lutheran believe in its work of the Church, by the Church, for the Church? We assume you do. But what about your belief and our assumption respecting this agency if you and others who owe much to it are not properly supporting the work of the Luther League of America. An evidence of appreciation would be generous and loyal financial support.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—With appropriate ceremony Rev. Paul Young was installed December 4 as assistant pastor of St. John's Church, Christopher street, of which his father, Rev. J. J. Young, D.D., is pastor. After the installation the ladies tendered the new pastor a reception. This is the church in which the Luther League was born.

—The late Frederick Van Axte bequeathed $3,000 to St. John's Church of New York City, Rev. J. J. Young, D.D., pastor, of which he was a member; $3,000 to the Wartburg Orphans' Farm School; $1,000 each to the Board of Church Extension and the Woman's Missionary Society of St. John's Church.

—St. Luke's and Holy Trinity Churches, both members of the General Council, located in the downtown section of Brooklyn, have decided to consolidate.

Philadelphia.

—Luther Memorial Church was organized in this city October 26, with an enrollment of 117 charter members. There are 160 enrolled in the Sunday School. The preliminary work was done by Rev. S. D. Dougherty, Missionary Superintendent, and Rev. N. E. Yeiser has been called as pastor.

—St. Paul's Church, Rev. G. von Bosse, pastor, is still maintaining a parochial school, which was begun in the year 1795 and has at present 200 children, who are taught in English and German. Miss Margaret Bauman has taught in this school for forty years, and Mr. S. G. Seeger for twenty-five years.

—Wm. C. Stoever, Litt.D., President of The Luther League of America, has been elected President of the Lutheran Social Union for the ensuing year.

—Rev. Jacob Fry, D.D., professor of homiletics at the Lutheran Theological Seminary, Mount Airy, recently gave $1,000 to the Board of Foreign Missions (G. C.) for the Telugu Mission to be used in educating native missionaries in India. Dr. Fry has previously made gifts to the seminary at Mount Airy, to Muhlenburg College, to both the Church Extension and Foreign Mission Boards and to several other institutions. Luther Leaguers especially remember Dr. Fry's very able and forceful sermon at the National Convention at Albany last year.

Pittsburgh.

—Rev. T. O. Keister, of Roanoke, Va., has accepted the call extended to him by the First Church of this city.

Buffalo.

—The fine new edifice of the Church of the Redeemer, begun under the pastorate of the late Rev. J. Luther Sibole, was consecrated November 30. Special services were held throughout the week.

—Rev. Walter Krumweide, of Beliot, Wis., has been elected to superintend the hospital for young women at Buffalo, N. Y.

—Mr. Frederick Henrich, an active Luther Leaguer of this city, and a member of Holy Trinity Church, was married on November 6 to Miss Emma Breitweiser.

Syracuse.

—Zion's Church, Rev. H. G. Dattan, D.D., pastor, celebrated the fiftieth anniversary of its organization early in November. A feature of the celebration was the final wiping out of the indebtedness resting upon the church. To this cause, Zion's Young People's Society contributed $100.

Rochester.

—Rev. Dr. H. D. Kraeling has resigned as Director of Wagner College, which position he has occupied for the past nine years.

Canton.

—Trinity Lutheran Church, on November 9 observed its seventy-fifth anniversary with a special service, a feature of which was the presentation to the Board of Foreign Missions (G. S.) of $2,000 to be used for the erection of a sanitarium for missionaries at Kotagiri, India. The memorial was given by the church in memory of Rev. John Henry Harpster, D.D., a former pastor.

Minneapolis.

—Rev. T. H. Dahl, D.D., President of the United Norwegian Lutheran Church of America, and Mrs. Dahl, of this city, were recently bereaved by the death of their daughter, who was killed in an automobile accident at Canal Dover, Ohio. The Luther League Review extends its deepest sympathy to Dr. and Mrs. Dahl.

Omaha.

—Rev. G. W. Snyder, pastor of St. Matthews Church, celebrated his fortieth anniversary of

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continuous home missionary service the early part of December. A reception and appropriate services of congratulatory nature were held.

General.

—Mrs. Nancy Mostoller, late of Stoystown, Pa., bequeathed $9,000 for the Endowment Fund of Loysville Orphans' Home. This same institution was also the sole beneficiary of the estate of the late Frances C. Ulsh, of Fermanagh, Pa.

—Sisters Mary Lou Bowers and Martha Akard, of the Deaconess Motherhouse, Baltimore, Md., have been appointed missionaries to Japan by the United Synod of the South.

—The General Council, General Synod, and the United Synod of the South are co-operating in the publication of a Common Hymnal and a revised Common Service with music. A proof copy of 629 hymns has been published, and the book is to be completed for the anniversary of the Reformation in 1917.

—The Glenwood Academy buildings at Fergus Falls, Minn., are to be converted into a home for aged Lutherans. Rev. A. J. Lee, of Scarsdale, Ia., has been called as superintendent.

—Zion Lutheran Church, of Hummelstown, Pa., the Rev. D. Burt Smith, pastor, celebrated the one hundred and sixtieth anniversary of the first Lutheran worship, in this place, on November 9 with special services. The pastor read an historical sketch of the church, and several speakers from a distance made addresses. Relics of the early period, some of which are 150 years old, were shown.

—On November 9 St. Stephen's Church, Allentown, Pa., Rev. H. A. Kunkle pastor, consecrated its handsome new church edifice.

—Roanoke Woman's College reports the gift by the Rev. H. C. Haithcoxe, D.D., of his entire library of over 2,000 volumes to the college as a nucleus of a library.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS. —Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America

Statement No. 11

Statement No. 11.
September 1, 1913, to November 30, 1913.

GENERAL FUND.

Luther League of Pennsylvania	$50.00
Luther League of Zion Church, Washington, D. C.	3.00
Luther League of Wicker Park, Chicago	5.00
Luther League of St. Paul's Church, Rensselaer, N. Y.	1.00
H. L. Reno, Birmingham, Ala	1.00
Luther League of South Dakota	25.00
Total	$85.00
Previously reported	1,158.74
Total receipts	$1,243.74

Total disbursements 1234.71

Balance on hand..... $9.03

Respectfully submitted,
C. T. A. ANDERSON, Treasurer.
Chicago, Ill., December 4, 1913.

NEW YORK.

New York City District.

—The regular quarterly business meeting of this District League was held at Holy Trinity Church on Monday evening, December 1. Aside from routine business there was presented a report of the State League Convention at Syracuse. Mr. I Searles Runyon briefly reviewing two or three strong features of the convention, and the general report being presented by Rev. Canup, of the Church of the Epiphany. Rev. John C. Peery, president of Roanoke Woman's College, Salem, Va., was present, and made an interesting statement regarding his work.

Brooklyn District.

—On Monday evening, November 10, 1913, in Christ Lutheran Church, Brooklyn, N. Y., a Reformation Rally service was held under the auspices of the Brooklyn District Luther League. It was the best attended service of this nature in many years. The speakers of the evening were Pastors I. Chantry Hoffman, D.D., of Philadelphia, and S. G. Weiskotten, D.D., of Brooklyn. Dr. Hoffman gave a very stirring address on "The Man—Luther and the Movement—Lutheranism." Dr. Weiskotten in his usual forceful manner spoke of "The Duty of the Hour." Both addresses were excellent and impressive. The scripture lessons were read by the pastor of the church, the Rev. C. B. Schuchard, and the benediction was pronounced by the Rev. C. Intemann. The choir of Christ Church sang very acceptably two well-selected anthems. All together, the rally was the most successful one held in Brooklyn in recent years.

Albany and Susquehanna District.

—The ninth convention of the Albany and Susquehanna District Luther League was held November 11 in St. Paul's Church, of Berne, N. Y., Rev. C. H. Traver, D.D., pastor. The convention was largely attended. The address of welcome was delivered by Rev. C. H. Traver, D.D., to which the president, Mr. Bernard Brohm, of Rensselaer, responded.

The reports submitted show that the district has a membership of 1,250, and have contributed $1,845.01 for various church purposes during the last year.

At the afternoon session, Mr. Paul B. Mattice, of Middleburg, N. Y., read a paper on "The Means and Methods Employed in Acquiring a Better Knowledge of Our Church." Rev. A. J. Traver, of Center Brunswick, N. Y., delivered an address on "Men and Religion." Both speakers were intensely interesting and gave the Leaguers much food for thought.

The evening services were opened with an anthem by the church choir and devotional services in charge of Rev. C. H. Trave, D.D. Rev. C. W. Litzell, D.D., pastor of the First Lutheran Church of Albany, was the speaker of the evening. He addressed the convention on "The Present Crisis in the World's Evangelization." It was a very forceful address. He pointed out the necessity of every Christian doing his or her share to bring the Gospel of Christ to the heathen lands.

The following is a list of the officers elected for the ensuing year: President, William Eck, Albany; vice-president, David Van Auken, Albany; recording secretary, Miss Minnie Rector, Binghamton; corresponding statistical secretary, Chas. Witthoff, Oneonta; treasurer, John H. Lehman, Pittsfield, Mass.

—The Luther League of St. John's Church, Albany, Rev. Oscar Krauch, pastor, at its annual meeting on November 20 elected the following officers: President, Wm. Eck; vice-president, Rev. Oscar Krauch; recording secretary, Miss Katherine Shank; corresponding secretary, Miss Ruth Kronau; financial secretary, Ernest Zimmermann; treasurer, Paul Kinne; pianist, Miss Dorothy Kahl. The reports submitted show a membership of 538, with contributions for all purposes during the year of $653.70. The men of the League will tender a reception to the members of the congregation on New Year's Eve.

—The young Lutherans, of Albany and vicinity, observed Luther Day with a largely attended rally service in St. John's Church on November 9. The sermon was delivered by Rev. G. C. Berkemeier, D.D., of Mt. Vernon, N. Y.

Mohawk Valley District.

—The annual convention of the Mohawk Valley District was held in the Trinity Church, Amsterdam, Tuesday, November 18, 1913. The morning session was opened with devotional service by Rev. Hoffman, of Utica.

In the absence of the president and vice-president, Mr. C. Ottman, of Schenectady, was elected chairman of the convention. Greetings were extended by Mrs. G. W. Fritch, president of the Trinity League, to which Mr. Ottman

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responded. After the Committees on Credentials and Resolutions had been appointed, the reports of the various officers were read. Their reports showed the District League to be in a very flourishing condition. A vote of thanks was extended to Mrs. C. J. Witherwax, whose faithful work contributed so much to the success of this convention.

The devotional service of the afternoon was in charge of Rev. Sperling, of Utica. The addresses of the afternoon were "The Luther League—a School," by Mr. Clifford Rockwell, of Utica, and "Full League Power," by Rev. A. J. Traves, of Center Brunswick. They were both very excellent and forceful addresses. Discussion folowed. There were discussions on the Junior League, and a committee, Rev. Sperling, Utica, and Mr. O. Kraetchmar, Schenectady, were appointed to devise means to further the work of the Junior League.

The following officers were elected: President, Mr. C. Ottman, Schenectady; vice-president, Mr. Perle, Utica; corresponding secretary, Mrs. C. J. Witherwax, Schenectady; recording secretary, Miss Lillian Knack, Amsterdam, and treasurer, Mr. C. Schuchart, Utica.

The evening session was opened with an anthem by the choir. The devotional service was conducted by Rev. U. H. Graves, of Schenectady. The addresses of the evening were "The Church at Work Through the Young People," by Rev. J. E. Grubb, of Gloversville, and "The Luther League a Factor in the Development of Character," by Rev. A. J. Rudisell, Johnstown. One of the best conventions of the district was then brought to a close with the singing of the Luther League Rally Hymn.

The next convention will be held in St. John's Church, Canajoharie, the third Tuesday in October, 1914. An invitation was extended by the St. Paul's Church, Utica, to hold the 1915 convention there.

—In connection with the dedication of the new Sunday-school and society meeting rooms of St. Matthew's Church, Utica, Rev. H. A. Sperling, Ph.D., pastor, on October 27 a very enjoyable social hour and reception was held, which was in charge of the Luther League.

—The annual meeting of the Luther League of the German Lutheran Trinity Church, Troy, Rev. J. Duerschner, pastor, was held Monday evening, November 3, the president, Mr. Adolph Duerschner presiding. The election of officers resulted as follows: President, Adolph Duerschner, re-elected; vice-president, Louis LeLoup; recording and corresponding secretary, Alexander LeLoup, 153 Fifth avenue, N. Troy, N. Y.; financial secretary, Julia Rall; treasurer, Anna Barteldt; librarian, Eugene Rall. Two applications for membership were accepted. The society voted to give $30.00 toward the new piano for the Sunday-school in Lansingburgh.

Buffalo District.

—The Luther League, of Buffalo and vicinity gave a banquet at the Hengerer Tea Room on Monday evening, November 10, at seven o'clock. There were 192 Luther Leaguers and friends present. Dr. Kahler, of Buffalo, was toastmaster. Mr. E. F. A. Kurtz, of Buffalo, gave a short address.

Rev. Dr. Frank Fry, of Rochester, gave the address of the evening. He spoke of the heritage which the Lutheran Church ought to be proud of, namely, justification by faith. He laid stress upon the fact that the principles of the Lutheran faith have never varied. He referred to a Presbyterian church, of Rochester, which had three pastors, each of a different faith—one a Baptist, one a Methodist, and one a Presbyterian. One of the members of the Board of Trustees said, referring to the resignation of the Presbyterian pastor, that a pastor of any Protestant faith is desirable in that church, so long "as he fills the bill."

Rev. Rubrecht, of Milwaukee, Wis., who attended the banquet, was asked to give a few words of greeting. Readings, vocal solos, violin solos and the singing of the Luther League Rally Hymn were other features of the program. The banquet was pronounced a great success in every way.

CONNECTICUT.

—The Luther League of the German Lutheran Church, Rockville, Rev. G. F. Hartwig, pastor, celebrated its twenty-fifth anniversary November 9. St. Paul's Luther League, of Hartford, as also the Luther League of the Church of the Reformation, New Britain, were the guests of the Rockville League for the anniversary services. Rev. Otto L. Schreiber, of the Church of the Reformation, New Britain, and the Rev. E. Hingkelday, of Middletown, Conn., delivered the addresses.

PENNSYLVANIA.

Bucks, Montgomery and Chester District.

—The second of a series of union Luther League rallies by the five Luther Leagues of Pottstown was held in St. Peter's Church, the Rev. A. W. Lindenmuth, Ph.D., pastor, October 16. Increased interest and enthusiasm is manifested at every service. The congregation that gathered at this rally crowded the building to the doors. The Rev. E. P. H. Pfatteicher, Ph.D., of Philadelphia, delivered the address. His subject was "Luther's Advice to Twentieth Century Christians." The Lutherans of Pottstown are not only strong numerically, but they are also alive and active. The next rally will be held in Emmanuel's Church, Rev. I. B. Kurtz, D.D., pastor, and the Rev. C. Armand Miller, D.D., of Philadelphia, will address it on "What the Chief Service Means."

Northeastern District.

—The forty-second semi-annual convention of this District League was held in St. Peter's Church, Pittston, October 30, 1913. The morning session was opened with devotional exercises conducted by Rev. D. L. Ulrich, of Wilkesbarre. The pastor of the church, Rev. A. Bachofer, delivered the address of welcome, to which, in the absence of the president, Mr. Fred. H. Mosser, of Noxen, Pa., the vice-president, Mr. C. W. Heller, of Wapwallopen, Pa., briefly responded. Roll call showed that fifty-four delegates, thirty-six visitors and eight pastors were in attendance. The district league is composed of fourteen locals. The report of the delegates to the State convention held at Hazleton, Pa., was read by Miss Violet Schmalz, of Pittston.

At the afternoon session, opened with devotional exercises by Rev. J. A. Bender, of Scranton, the general theme of the convention, "The Reformation" was presented under the following divisions: "The Need of the Reformation," by a member of St. Paul's League, Wilkesbarre; "The Means of the Reformation," St. Peter's League, Scranton; "The Blessings to the Church," Holy Trinity League, Wapwallopen; "The Blessings to the State," St. Mark's League, Scranton. Mrs. R. S. Crosby, of Noxon, read a paper on "The Luther League in the Congregation," which was followed by a forcible address by P. Walter Banker, president of the State League, on the difficulties encountered by the city league.

In the evening Rev. C. Armand Miller, D.D., of Philadelphia, spoke to a large and attentive audience on "America's Debt to Luther."

The members of St. Peter's League made provision for the entertainment of the delegates in the basement of the church.

An invitation to hold the next convention in Grace Church, Gouldsboro, Rev. J. F. Stolte, pastor, was referred to the executive committee.

Pittsburgh District.

—The forty-third convention of the Pittsburgh District Luther League was held Tuesday, November 18, 1913, at Trinity English Church, McKeesport, Rev. U. A. Guss, pastor. At the morning session the opening service was conducted by Rev. Reiter, of Leechburg. Reports of officers and committees showed progress in the different channels. Two locals, one at Millvale and the other at Leechburg were admitted.

Reports of locals followed, answering the question: Do your committees work and if so how is it accomplished? In all the reports the Social Committee seemed to predominate. Junior organizations reported on "What Our League is Doing." The answers were surprisingly encouraging.

The address of the morning by Rev. M. M. Allbeck, Monongahela, Pa., followed: "The Immigrant and What We Need to Know of Him." Some interesting points are as follows: The Church does not seem to recognize the immigrant, but the captains of industry most certainly do. They gather them into construction and mining camps. We must not forget that these same poor foreigners, as we call them, have noble and true men amongst them. And the most important is the fact that they are of the same image of God as we, so we must see to it that the gospel is preached to them also. This address left a deep impression.

Luncheon was served in the basement. During the noon intermission the voting for officers and delegates to the National Convention took place.

The Junior Session was called to order at 2 o'clock by Master Howard Braun, of N. S. Pittsburgh, conducting the opening service.

The Junior topic, "At Home to Some Company in America" was led by Miss Jane M. Truxal, Greensburg, and was splendidly delivered, the Juniors taking a very active part in the program, and the Seniors being willing listeners.

Then followed conferences on Service: (1) For young ladies—By Miss Grace Guente, of Pittsburgh, who was unable to attend, but who was ably represented by Rev. Teufel. (2) For young men—(a) In the Ministry, Rev. John I. Shaud, Ambridge; (b) In the Congregation, Mr. A. H. Durboraw, Wilkinsburg.

In the Ministry—This subject was very well handled and created much discussion. A call for the boys present to stand who expected to take up the ministry brought about ten responses. Each minister present then gave a one minute reason or cause of their being in the service.

In the Congregation—Mr. Durboraw clearly outlined the duty of the men to have a live congregation.

The report of the Resolutions Committee was then received and ordered to be printed in connection with the report of Missionary Committee and copies be distributed to each local. At this time the amendment to the constitution and report of Finance Committee was heard and received, this being the plan adopted by the State and National League.

The officers for the coming year are as follows: President, C. W. Herman Hess, New Castle; vice-president, F. W. Richter, Baden; secretary, Miss Margaret Strobecker, Zelienople; treasurer, H. Edward Brunk, Wilkinsburg; statistician, Miss Ella R. Kuhn, Duquesne.

The evening session at 7.15 o'clock. Order for vespers by Rev. J. F. Heckel, of McKeesport. Address, "The Immigrant—What We Need to Do for Him," by Rev. J. O. Schlenker, of Allentown, Pa. He told of pastors visiting towns and camps throughout the breadth of the States once, twice or perhaps three times a year to administer the Holy Communion to Lutherans recently from Europe.

The evening session was brought to a close by singing the Luther League Rally Hymn and a short devotional service.

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Allentown District.

—The plans for the new church edifice shortly to be erected by Trinity Church, Bethlehem, include rooms for the choir, the various organizations and also a reading room for the Luther League, all on the second floor.

Four Cities District.

—This used to be called "The Tri-Luther League" until Trinity Church, of Donora, Pa., organized and joined with Charleroi, Monessen and Monongahela in this district organization. The convention was held in the St. Paul Lutheran Church at Monessen, November 21. The attendance was good. The president, G. Fred Hunker, was in charge. Willard D. Allbeck read a paper on "The Educational Value of the Luther League." Rev. W. H. Brown, of Donora, spoke of the organization and work of the Luther League in connection with his church. Rev. M. M. Allbeck gave a report of the Pittsburgh District convention, which had been held the Tuesday previous in McKeesport, Pa. The banner offered by the convention each time to that League which has maintained the highest degree of excellence in work according to an official standard of excellence, was awarded for a second term to Monongahela.

OHIO.

Lima District.

—The fifth annual convention of the Lima District Luther League was held in the Lutheran Church, of Leipsic, in November. Representatives were present from Paulding, Van Wert, Lima, Ohio City, Convoy, Lafayette, Bluffton and Wapakoneta. The topics discussed at the afternoon session related to the development of the local societies. The newly elected officers are: President, Mr. H. A. Loe, of Ohio City; vice-president, Bernard Wisner, of Wapakoneta; secretary, Mrs. P. M. Drive, of Lima; statistical secretary, Mr. Charles, of Lima; treasurer, Miss Maud Furgeson, of Van Wert. All the papers were well received and many topics were discussed. Music was furnished by the Convoy League and the Spring Street League and the local society and choir. All of the reports showed progress all along the line. The evening session was addressed by the Rev. Prof. V. G. A. Tressler, D.D., P.H.D., of Wittenberg College, Springfield, Ohio, on the strong points in Luther's character for Luther Leaguers. A large audience listened to this excellent address replete with valuable suggestions. Invitations to hold the next convention were received from Lima and Bluffton. The selection will be determined by the executive committee.

Toledo District.

—The Young People's Society of St. Paul's Church, Toledo, by each member contributing one cent a day, will support a young man for the ministry.

Cleveland District.

—The City Luther League, of Cleveland, met at Emmaus Church, Rev. R. A. Albert, pastor, Reformation week. "The Inner Mission" was made the slogan of activity, and a committee appointed to plan definite work. The pastors and delegations were present from Bethany, Calvary, Memorial, First, St. Paul's and Emmaus. New officers were elected.

Northwestern District.

—A Luther League, with a charter membership of fifty, was organized on October 26, at Convoy, Rev. M. I. Powell, pastor. The officers elected were: President, Mrs. D. W. Leslie; vice-president, Miss Maytie Dressel; recording secretary, Harry Snyder; corresponding secretary, Miss Nellie Denig; treasurer, Miss Bernice Devire. H. A. Loe, of Ohio City, president of the District Luther League, was present and delivered an address to the newly organized society.

—The Luther League of St. John's Church, Leetonia, Rev. J. H. Graf, pastor, recently presented a new set of alms plates to the church.

MICHIGAN.

—A rally of the Lutheran Young People's Society, of Detroit, was held September 30, in Bethel Church, Rev. W. F. Hopp, D.D., pastor. The meeting was full of interest. The business meeting of the Lutheran Young People's Societies, of Detroit, was held at Messiah Church, Rev. Albert Homrighaus, pastor, November 10.

ILLINOIS

Chicago District.

—The Luther League of the Church of the Ascension, Rev. H. H. Hanson, pastor, will place the main memorial window in the new church edifice now being erected.

IOWA.

—The United Luther Leagues of Sioux City are about to present a beautiful bronze bust of Martin Luther to the Public Library of their city. The noted Venezuelan sculptor, Eloy Palacios, formerly of Munich, Germany, is making the bust.

Mr. A. J. D. Wedemeyer, of New York, president of the Luther Statue Association, is looking after the artistic and business details of the work for the young people of Sioux City.

The bronze is expected to be ready for unveiling by April the 18th next, on the 393rd anniversary of the famous scene at the Diet of Worms in 1521.

KANSAS

—Instead of allowing the attendance to decrease during the summer months, the Luther League of Emporia, while Pastor Aue was having his vacation, held special meetings in the morning church service hour. The church members who attended were given an opportunity to learn the object of the League and were pleased with the system by which our future workers are being educated. The League had a rest tent at the Emporia Chautauqua which was the largest in Kansas. An electric Luther League sign hung over the door of the tent, which was a popular resting place for the Lutherans and their friends. The rest tent was made possible through the kindness of Mr. L. T. Bang, a most successful Chautauqua manager and an advisory member of the Emporia League.

—The Luther League of the Trinity Lutheran Church, Abilene, held a successful Rally Service in October. A special program was prepared in connection with the regular League Topic, and

both members and visitors found it inspiring. The Leaguers are glad to announce an increase in membership.

—The Luther League of Emporia gave a social for all the young people of the church, Wednesday evening, October 29, at the home of Mrs. Christine Funck. Fifty young people were present.

One of the objects of the social was to interest the young people in the Reformation service, which was successfully held two days later, October 31.

—The Wichita League has a lecture course composed of Lutheran material which is proving a success. They have four lecturers, Dr. Peery, Dr. Bard, Dr. Jacoby and Dr. Lawrence; two musical numbers, one by the Wichita College of Music and the other by local talent. The object is the good of the young people and the increase of their interest in their church.

—The Valley Falls Luther League held an old fashioned quilting bee the first part of November. The quilts were donated to the Ladies' Aid Society, who sold them at their annual bazaar.

—The Luther League of St. Paul's Church, Rev. Harvey S. Lawrence, D.D., pastor, celebrated the birth of Luther with a banquet. The League colors were used in decoration and the leaguers entered the banquet room to the strains of the rally hymn. Five minute responses to the following toasts contributed much to the profit of the evening: "Our League," Mrs. H. H. Wehry; "Our Badge," Marcus Buell; "Our Motto," Lucy Underwood; "The Privilege of Prayer," Dora Liggett; "A Golden Opportunity," John Renn Lawrence; "How to Kill a League," Will Harsh, and "The Church of Tomorrow," Elsie Heyland.

—The young people of St. Paul's Lutheran Parish, Garnett, on Thanksgiving evening met and without outside help, organized themselves into a Luther League. The pastor elect, Rev. C. W. Seville, is to be congratulated on having such fine and loyal Lutherans in his parish. These young people give evidence of having organized for the King's business and the League promises to become one of the strongest within the State of Kansas. These young people have decided that a Luther League is the only young people's society that will fit into the Lutheran Church.

SOUTH DAKOTA.

James River Valley District.

—The James River Valley District Luther League will hold its next convention at Bristol.

—One of the most active Luther Leagues in this State is that affiliated with the United Lutheran Church, Sioux Falls, Rev. H. O. Bjorlie, pastor. The officers are: President, Lewis Larson; vice-president, Arthur Johnson; secretary, Miss Josephine Olson; treasurer, Miss Bertha Bragstad. This church observed its twenty-fifth anniversary with a festival service, on September 7 last.

NORTH CAROLINA

—A District Luther League to embrace all the local Luther Leagues in western North Carolina, was organized at a meeting held in St. John's Lutheran Church of Statesville, November 20, Rev. W. A. Lutz, pastor. Seven Luther Leagues were represented, three from Hickory, and one each from Statesville, Dallas, Lincolnton and Newton. Fifteen delegates were present.

M. F. P. Troutman, president of the local League of Statesville, delivered the address of welcome.

The District League was organized by adopting the model constitution for District Leagues recommended by the Luther League of America, and by electing the following officers: President, M. P. F. Troutman, of Statesville; vice-president, Miss May Rhodes, of Lincolnton; recording secretary, Leroy Deaton, of Hickory; corresponding secretary, C. E. Fritz, of Hickory, and treasurer, Miss Ida McAllister, of Dallas.

At the evening session the Rev. J. D. Mauney, of Hickory, conducted the altar services and Rev. J. H. Wannemacher, of Hickory, preached a special sermon to the League. The local choir sang special music.

After the services the delegates went in a body to the home of M. L. Troutman, where they were given a reception. The convention was a great success.

SOUTH CAROLINA

—The young people of Beth Eden Lutheran Church, with their pastor, Rev. B. L. Stroup, met on the evening of November 26, 1913, and organized a Luther League, with a membership of twenty-two. Rev. J. D. Mauney, of Hickory. N. C., addressed the meeting.

COLORADO

—A Luther League has been organized in St. Paul's Church, Denver, Rev. J. E. Hummon, pastor. The first meeting was held November 30. Great interest has been manifested by the young pople of St. Paul's in effecting this organization. Mr. Clarence Eisemann, formerly of Chicago, has taken a deep interest in this work.

CANADA

Eastern District.

—The fourth annual convention of the Luther League of the Eastern District of Central Canada was held in St. Paul's Church, Morrisburg, Thanksgiving Day, October 20, 1913. The convention was called to order by the president, the Rev. J. J. Clemens, Ottawa. The usual devotional exercises were conducted by the pastor of St. Paul's Church, Rev. L. M. McCreery, who welcomed the delegates in a very happy speech, to which Rev. J. J. Clemens, of Ottawa, responded.

The Credential Committee reported fifty delegates and visitors present, representing Leagues from Montreal, Ottawa, Dunbar, Williamsburg, Riverside and Morrisburg.

Part of the afternoon session was devoted to business. The election resulted as follows: President, Rev. J. J. Clemens, B.D., Ottawa; vice-president, Rev. L. M. McCreery, Morrisburg; recording secretary, Mrs. J. J. Clemens, Ottawa; corresponding secretary, J. I. Casselman, Riverside; treasurer, McHenry Shennett,

(*Continued on page* 34.)

Junior Work

ADDRESS FOR THIS DEPARTMENT, REV. C. ELVIN HAUPT, D.D.

The bells of the blessed Christmastide are again swinging, and the sweet notes of the hundred-throated organs are blending with the clear and holy songs of the myriads of God's dear children, caroling heavenward the old-time cry:

"To Bethlehem hasten with joyful accord!
O come ye, come hither, to worship the Lord!"

How much there is for the willing young Juniors to do at such a time! The errands that much be run, the little helping touches, the cheery words that are to be spoken, the thoughtful remembrance of each good thing that may be done, give to "every flying minute something to keep in store."

The Juniors of the League are, in many places, planning surprises for each other and the church. Possibly the congregation, the school room, or the League will be the better henceforth; because of some new thing that the younger workers have by their united strength brought and presented. What is it? Possibly a beautiful sacred picture, or a renewed window, an organ, or books for the library, or something equally appropriate. Such gifts are not only very useful to the League, the school and the congregation; but they supply abundantly the wants of the moral, the aesthetic and the spiritual nature of *each* individual life. These parts of our nature are so closely united, that to develop one is to cultivate the others also. And, the more undisturbed and uninterrupted our work in this way, the more thoroughly and closely will we be identified with the very Spirit of Life of the Kingdom of Christ.

Surely there is something in which every member of the League can be engaged. Some may arrange the programs, others may carry them out. Various committees may be working. The Topics may be treated. The musicians may be called forth. Papers may be written and read. All the remainder may be put upon the enlistment corps, or the corps of messengers for the pastor, the school and the League. Who would give up the blessed work of the Church, by the Church and for the Church in exchange for the vanity and folly of the world?

The new figure in the yearly number will be four. Both three and four are extremely interesting. Three tells of the Trinity of the "Holy, Holy, Holy, Lord God Almighty," and other heavenly suggestions, such as the body, soul and spirit of man in the image of God, or nature, grace and glory, the three parts of the Master's kingdom. Four is the number of this world, suggesting the evangelists of the gospel, the four great prophets, the four directions of the compass, and the four great walls of the square of the holy city. If we combine four with three we have seven; the number that, to the people of Israel, meant perfection; and which to a Luther Leaguer may suggest the union in the infinite personality of Jesus of the heavenly and the earthly being, the divine and the human; as well as the days of each week, during which we all should be devoted followers of Christ.

Here are a few good rules for faithful Juniors:

When the hour to begin has come, be present at the meeting place.

Join heartily in the worship and the work.

Learn the order of service, so as to use it easily.

Live so as to be an honor to the League, your parents, your Church and your pastor.

(*Continued from page* 33).

Morrisburg; archivarius, Rev. L. S. Koehler, Dunbar.

The two papers read at the afternoon session were practical and much appreciated, and they elicited much helpful discussion: "How to Be True Witnesses for Christ," by Linden Shennett, of Williamsburg; "The Literary Phase of the Luther League," by Mrs. J. J. Clemens, of Ottawa.

The evening session was opened at 7.30 p. m., with the use of the Vesper Service, conducted by the president, the Rev. J. J. Clemens, B.D., Ottawa, and was devoted to the reading of papers and general discussion: "Why Should Luther Leaguers Be Thankful?" by Mrs. Colborne Casselman, of Riverside; "The Luther League and Missions," prepared by J. A. Loa, of Ottawa, was read by Mrs. J. J. Clemens, owing to the author's absence.

The Rev. W. L. Hunton, Ph.D., of Philadelphia, delivered one of his characteristic addresses, which was largely historical but pointed also to the future growth and development of the church, and impressed upon the minds of Luther Leaguers their important duty in the great work of the master. The presence of Dr. Hunton was especially interesting to the convention on account of his being a native of Canada.

Music was rendered by St. Paul's choir at both afternoon and evening sessions. This closed one of the most interesting and helpful conventions of the Luther League of the Eastern District.